

## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }  
April, 1870. }

# Domestic Missions OF THE Protestant Episcopal Church.

JULY, 1870.

## *DR. ALEXANDER VINTON ON MISSIONS.*

[THE following extracts are taken from Dr. Vinton's recent Sermon in connection with the Delegate Meeting at San Francisco.]

### MISSIONARY ENTERPRISE.

Now let the missionary enterprise stand up for comparison between these two enthusiasms. As we see it on either side, it seems to reflect the color of the one and of the other, but still with a marked difference.

It has an aspect akin to the enthusiasm of the imagination, for it involves very largely the element of ideality. It contemplates an object vaster and sublimer than was ever begotten of human thought—nothing less than a redeemed and perfect race consecrating itself to the service of an unseen and spiritual King, a world of men dwelling together, the loftiest and the lowliest in the affectionateness of unbroken brotherhood, the imprisonment of lust and cruelty and wrong, and the unhindered reign of Justice, Love and Peace. The force of fancy can no farther go. Yet, while the imagination may range or revel, or rest in this restored Paradise, the object itself is not imaginary and self-suggested. It is the sober conclusion of simple faith in the word of God. The conclusion is clear in proportion as the faith is strong, and the faith again is firm just in proportion as the reason is sound and clear-eyed. It is not at all a matter of human suggestion, but of Divine promise. In this process, Reason herself holds the telescope to Faith's eye and bids her contemplate and feast upon the magnificent prophetic certainty, while it beggars the sublimest creations of ideality, derives its overpowering splendor from the very fixedness of the Eternal Throne. It is idealism to our human vision, but it is only the expansion of the simple elementary fact that God, the

Saviour, reigns and will reign. It is the idealism of developed truth and the enthusiasm of inspiration. Not a chimera nor a dream, but a vision and a prophesy. This certainty redeems it from the reproach of enthusiasm and makes it the most practicable thing beneath the sun. And now, as we look at the missionary enterprise on its other side, when it stands close to that other enthusiasm, the enthusiasm of the affections, we see that it seems to reflect the complexion of that baleful power, the ruling passion. It certainly is like and yet again with a distinction for no doubt the missionary spirit, like that dangerous passion, involves the supreme surrender of the energies to its one use and purpose. Yet, mark the difference in their objects. The enthusiasm of the ruling passion chaining the soul to inferior ends, belittles the manhood and makes it selfish, just in proportion to its intensity.

But this work of God carries a compound antidote to this war chief. Its object is so broad and benevolent that it cannot be selfish, and so devout that it can never be proud. Thus the missionary cause vindicates itself from the reproach of exaggeration in either of the obnoxious forms of enthusiasm. Those enthusiasms are only base counterfeits of the true signature of Divinity in human nature. You see its genuine quality and its exquisite form in the God-man our SAVIOUR. That which the author of *Ecce Homo* has denominated the "enthusiasm of humanity," was only the loving alliance in the will of the sinless man to the loving will of the Divine Fatherhood, working with consuming courage to bring back the alienated race to the Father in a Divine Brotherhood. Such was St. Paul; "if by all means, save some." Such a spirit can never be extreme. No creature can trust the Divine promises too implicitly, nor love his fellow-men too fervently, nor sympathize with the angels too much. The soul may be all ablaze with such fervor, and not be scathed or scorched by its excess. Any man in his soberest anticipations would rather die, when die he must, upon the field of missionary conflict, in the panoply of Faith and Hope, with the sword of the Spirit in his dying grasp, and yielding his life in glad Amen to the loving plan of God in the world's conversion. So much, then, may be said to meet the implied charge of enthusiasm couched in the question: "Hath a nation changed its God?" But this question carries more than an implication. It denotes a positive denial of the success of missions. It seems to appeal to facts to show that the whole enterprise is thus far a failure. The objection is open-mouthed and bold enough from the hundreds of Missions, and alas, the Christian sometimes hears its faint echo in the chambers of his own heart. And what shall we say to it? First of all we may say broadly: That the objection lies outside the real issue. For the question is one of duty, not of results. God has made no contract of success with the individual Christian to shape his purposes and works to our particular wishes or whims. There is the lasting covenant with

His Son, that He shall see of the travail of His soul, and be satisfied: "To Him shall be given the power, and dominion, and greatness of the kingdom under the whole Heavens, from the rising of the sun to the going down of the same," etc. Here is the Lord's fixed command to His Church: "Go into all the world and preach the Gospel to every creature." Here is the promise of a lasting blessing on the enterprise: "I am with you always."

This grand imperative cuts the root of every objection growing from expediency or experience. As doubts and fears spring vaguely up from the feculent corruption of our nature, this word of duty, spoken first in gentleness, but repeated in displeasure, blasts them every one.

#### THE OBJECTIONS TO THE MISSIONS.

Suppose we admit all the ill-success and futility ever charged upon the missionary cause; suppose that, with the present pleasure which a troubled mind takes in dissecting its grief, we single out the disasters and defeats. Let us stand side by side with the objector, and survey the whole moral geography of the earth, as it is affected, more or less, by the efforts made to Christianize it. The Jew is still a veiled Jew, seeing no beauty in the SAVIOUR; the Mahomedan is a sensualist still, with his soul lapped in a luscious dream; the Arab is a wanderer and Ishmaelite as much as ever; the half-civilized Chinese, with his half-polished wickedness; and the simple savage, in the fierceness of his simplicity, are not much nearer the kingdom of God than they were. Arctic snows are not more likely to thaw away for the missionary's path, and tropical pestilences devour the flesh and blood of Christians as of Pagans. Human governments rise up in opposition to the Gospel, and the kings of the earth take counsel against the LORD and His Christian people.

Missions themselves may seem to bring little to pass, and missionaries themselves behave with doubtful propriety. In a word, the universal carnal heart, the same always, and always hostile to God, will everywhere impede the course of redemption. We will admit it all, if necessary, and as we look at it and all the objectors, what do we say?

It is vain to waste our efforts upon such a disastrous conjunction of circumstances. "Hath a nation changed its God?" says the objectors.

What says the Divine SPIRIT of Missions? "Be not weary in your well-doing; for in due season ye shall reap if ye faint not." We stand, then, though tremblingly, upon a promise. We obey, though feebly, a command: "Preach the Gospel to every creature, and I am with you to the end." The missionary cause yields nothing to the objection of ill-success, because it is not a project of human expedience, but a duty of Divine injunction, resting not in policy nor in prudence, but in faith and the Divine Covenant.

And yet, what must not be yielded as a right, may be conceded as a forbearance ; and even this celestial enterprise may stoop to vindicate itself, and show that it has not been in vain. We will answer the doubts, therefore, by considering the evident tokens of triumph that even now attend the track of the conquering Gospel.

Look over the earth, and survey various institutions, and the various forms of society and of faith, which are in antagonism to the Gospel of CHRIST.

There is hardly one which does not tremble from base to entablature. Hoariness and decrepitude have fallen on every religion that names not CHRIST. Some of them already bear the character of a relic, and others have been actually supplanted by the Gospel. Both the empire and the Faith of the False Prophet are confessedly toppling to the fall.

#### IF THE MISSIONS SHOULD CEASE.

Does any man say that nothing has been done towards the conversion of the world to CHRIST ? Then blot out all these from the record. Roll back the years, and restore the lost century ! Suppose, at the moment the tidings should dart along the telegraph across the sea, that the missionary work was brought to a sudden pause throughout the world—that China had cast out the Missionaries, burnt her Bibles and rebuilt her walls—and then another telegram that Buddhism had grown young again, and the wheel-tracks of Juggernaut were flowing with a sea of fresh red blood ; and then a third, that the ten thousand baptized Christians had apostatized and gone back to idols ; and another that Ethiopia was hugging the chains again, and resting in congenial night ; and the Isles of the Sea, where a nation had been born in a day, had gone back to their vomit and sensuality ; that every Missionary Society had shut its doors and dismissed its agents, and recalled its preachers and physicians and teachers ; that the thousand religious printing presses were broken into pieces ; the hundreds of thousands of Bibles, and the million of religious tracts were as if they had never been ; that the bloody horrors of the slave trade were revived ; the asylums for the widow and the orphan, and the prostitute and the inebriate were razed to the ground ; that multitudes of wretched who had been brought to the feet of JESUS CHRIST through the agency of Christian men and women, were all lost forever ; that the names of Schwartz, and Heber, and Martin, and Wilberforce, and Clarkson, and of the long retinue who had been baptized with the world's spirit of benevolence, had become only as by-words of cursing and reproach throughout the world. As all this budget of vicious tidings was emptied before us what would a skeptic say ? His moral sensibilities might impel him to exclaim, “ What arch-demon of woe has been let loose upon the world ? It is the withholding of God's arm. It is the boilng over of the

bottomless pit!" But the logic of his scepticism would oblige him to say, in cold-bloodedness, "It is only the undoing of the mighty nothing which has sprung from the Missionary benevolence of the age—better undone than done." This skeptical question of missionary facts bring its own refutation.

The temper that would deny to the missionary work, on a survey and summing up of its results, the credit of a more than human success, is a temper that would doubt the light of day—that like

"The owllet, atheism, bold with joy,  
Forth from his dark and lonely hiding-place,  
Sailing on obscene wing athwart the noon,  
Drops his blue-fringed lids and holds them close,  
And hooting at the glorious sun in Heaven,  
Cries out, 'Where is it?'"

---

### *UNA AND HER PAUPERS.*

*(Concluded from June Number.)*

In the case of her own family, her faculty of keeping her own desires under reserve till the way was open for her to act decisively upon them, saved both her and them from pain in the contemplation of possible changes. In this, too, there was a touch of tender consideration quite in harmony with her character; and it certainly saved harrowing thoughts to all, for we yield submissively to the inevitable. We find from her journal that, while tending her sick at Fahan, she had frequent thoughts of Kaiserswerth, her desire to return remaining unabated. Yet she seldom spoke of Kaiserswerth to her sister, who was quite unaware of her strong wish to go back to it.

Her combined shyness and firmness give to all she does an air of reserve and self-dependence, only relieved by her bright cheerfulness of disposition and her rare submissive humility. No woman, we believe, was ever more truly sympathetic; yet no woman was ever more firm and self-controlled. What she would helplessly have shrunk from naturally, the idea of duty and of God's service nerved her to go through with absolute self-possession; and what her sensitive delicacy would have shunned, her pure spirituality enabled her to cling to and bless and heal. The remarkable resolution which had come out in the weakly child so forcibly, remains with her till the end, enabling her to undergo the terriblest trials to which a well-nurtured woman can be exposed, not only without flinching, but with a smile on her face. And yet what a womanly touch is this, after one of the first of these trying experiences, for which, too, she had volunteered: "She never wavered while a firm grasp of the little sufferer" (undergoing an operation for hare-lip) "was necessary; but when he was laid in his crib, and she got away to her

room, *she indulged in a good cry*; yet felt, as she wrote to us, very much pleased at the discovery of her nerve." In Liverpool she does the tenderest offices to those whose condition was most repugnant; and stays by the bedside of those who were suffering from foulest diseases, to minister comfort both to body and soul.

A womanly character—weak in some points to excess in its shy, shrinking womanliness; made stronger than any but a very few men are by reason of an inner life of exceptional force and reach—this is what we are called on humbly to study in Agnes Jones; and her life is not only interesting in itself, but well calculated to strengthen and to revive the faith of all who are struggling to do something for others and for the cause of God. What she says of herself during her stay with Mrs. Ranyard, in London, in 1862, may be truly said of her whole life: "*I might write much of what I have seen and heard in this last week, and yet the outer has not been so eventful to me as the inner world*" (p. 225). And consistently enough, although she highly valued any help of knowledge or personal experience, she brings everything to the test of a higher standard. Even of her life at Kaiserswerth, when a learner, she significantly says: "I feel my present training may be for a far distant future. My life at Fahan was perhaps a more teaching school, as far as the inner life is concerned, than my present one."

She has even a touch of quiet, sparkling humor, which comes on us now and again with a rare sense of relief, and breaks and brightens very beautifully over the dreary monotony of her circumstances. "I often think how you would laugh if you could take a peep at me, for instance, when I am giving medicine to forty-two men. One amuses me; he opens his mouth for me to pop in a pill, and stops to thank me before he swallows it." And that "innocent spree," of seeing "Cinderella" in dissolving views at the Polytechnic, when, being out paying some visits, she fails to find her friends in, springs from the same simple, childlike side of her nature, keen at catching the shadow of an incongruity. But she never allowed herself an enjoyment without adding a "corrective of personal discomfort"; if she ate of the Paschal lamb, it was with the bitter herbs of sober thankfulness and humility.

Her faith was a power in her own life, and it soon became a power in the lives of others also: but the large results of her short history are in no small degree due to the fact of her so readily finding a sphere wherever she was placed, and never needing to run away in breathless haste and anxiety to seek one at a distance, as is the case with so many who would do good in the world. Her capacity to draw the lesson she did from the patience and devotion of the poor cripple, who, under her influence, constituted himself pipe-lighter to the bed-rid men, is itself a striking proof of this. She herself would thus have looked very much on the whole form of her life as owing nothing to her own efforts, but as being what it

was because of the strange, mysterious leadings of Providence—God's way of revealing Himself directly to her mind and heart. We cannot help feeling a thrill of joy when at last she can record such fruits of her work at Liverpool as this tells of:—

“Great changes are going on, and the whole place is upset. *I have one bright spot, however—the ‘wild beasts’ I told you of in our class-sick nursery-mothers are taming wonderfully, and I hope their fights, like the men’s, will soon be matters of past history.*”

Those only who know something of what work-house paupers are, can understand what is meant in so planning a Christmas-day’s innocent enjoyments, as to be able to write: “For 1,277 patients, 130 scourers, 60 nurses, and 20 carriers—a total of 1,487—to give no trouble, was a great triumph. I was glad to get all to bed on Christmas night. It was twelve before the nurses finished their games, and my back was breaking.”

But the secret of all was a devotion and self-surrender, so rare and so divine, that it was possible only on the part of one, the root of whose truest and realest life was in another world.

Her extreme tolerance and sympathy for others in their work is also very noticeable. While she earnestly wishes that all who are willing, however feeble, and however fearful, could be used in the good work, she is fully aware that few can be expected to tread in the very path she has followed; and, indeed, she rather warns others from it. “No one can tell,” she writes, “what a woman exposes herself to who acts independently. I never would advise any one to do as I have done, and yet I can feel I have been led on, step by step, almost unwillingly, certainly not as I should have chosen, had I not seemed guided, and I believe have been, and so kept.” Yet nothing occurs more frequently in letters, and in her journal, than remarks on the happiness of her life.

In the case of a woman of such a tender, sensitive constitution, and of such exceptional endowments for leading the way in what is altogether a special work, we cannot help feeling that too great a tax was laid upon her in merely mechanical duties and requirements; but her extreme humility and conscientiousness certainly were the main causes in this, and perhaps the results would not have come out quite the same, had her training and experience been in any whit different. Anyway, her life is one of the grandest Christian lives of our time, and cannot fail to exercise a wide and most beneficent influence.—*Condensed from Sunday Magazine.*

## CRITICAL NOTES ON READING AND PREACHING.\*

By REV. FRANCIS T. RUSSELL, M.A., Professor of Elocution in the Berkeley Divinity chool, etc., etc.

## ARTICLE VI.

## DAILY DRILL EXERCISES TO CULTIVATE AND PRESERVE THE VOICE.

THERE is no better exercise for expanding, deepening, increasing and enriching the voice, than the *reading of the Daily Service of the Church*. It has been prescribed for throat troubles, with marked curative effect. The writer has never heard of any one who was injured by it, but, on the contrary, has observed it as being an invaluable drill-exercise for the vocal organs. The reason for this is, that nature always adapts herself, instinctively, by the easiest methods, to accomplish her appointed tasks. It becomes, therefore, an instinctive habit, to secure the greatest ease and effectiveness in the action of the vocal muscles. By the sustained exercise these muscles become strengthened and acquire flexibility in their play. It would be almost impossible for any one to read the Daily Service without becoming convinced of the truthfulness of these assertions. And, now, having said so much in favor of the physical advantage of such a discipline, (and it extends to the digestive as well as the vocal organs), the writer begs leave to say, that the acquired ease and strength of expression, together with the natural effect of constant repetition, mentally, are very liable to form habits of inexpressive intonation, unless the ear is kept constantly on the alert to avoid it.

But as comparatively few of the Parochial Clergy are so situated as to profit by the privilege of such exercise, the following daily drill is recommended :

## I. BREATHING EXERCISES.

1. Stand erect, arms akimbo, and *inhale* and *exhale* the breath *slowly*, with the mouth open. Repeat six times.
2. As before, but *exhale twenty seconds* (provided it can be done without fatigue—shorten the time if necessary). Repeat three times.
3. As before, but *exhale* with energetic, *expulsive action* of the muscles, emptying the lungs completely in about a second of time. Repeat four times.
4. As before, but *exhale* with *violent explosive action* of the organs, emptying the lungs instantaneously. Repeat four times.

NOTE 1. The object of these exercises is to secure the fullest and freest expansion of the chest, the action of every air-cell, the proper use of the expulsive muscles, and the clearing and strengthening of the

\* Entered, according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

voice. A few minutes' practice, in this way, will be quite perceptible in its effect upon the voice. It is valuable, also, as a preparatory drill, to set the blood in motion, and to heat the organs properly for public speaking. Having the advantage of being noiseless, such drill can be practiced, as it often is, in the study, in the street, while walking, and even in the vestry-room. Care should be taken to secure fresh air, for this, and all other forms of exercising the vocal organs, and also to graduate the drill, according to strength and power of endurance. The same exercises will tax the organs less, if there is any weakness or predisposition to disease, if practiced with the mouth closed and breathing through the nostrils.

## II. To STRENGTHEN THE VOICE.

Every use of the vocal organs, will, necessarily, result in an increase of power, but to secure it, by intention:

1. *Whisper* the vowel sounds, as if whispering to a person a hundred feet distant, gradually increasing the supposed distance, according to power. (A single whisper has been heard two thousand feet.)
2. *Murmur* on a *low key*, so as to give the greatest vibration of the chest, the vowel sounds. Repeat.
3. Give the vowels with the *quiet voice* of tranquillity.
4. Sound the vowels with the loudness of the ordinary *conversational voice*.
5. *Proclaim* the vowels with *declamatory* effect.
6. *Call out* the vowels with *heraldic* effect.
7. *Shout* the vowels.

NOTE 2. It is very important, in all vocal exercises, to keep the frame erect. If a book is used, hold it as high as the chin. Keep the shoulders well back.

## III. To DEEPEN THE VOICE.

1. Sound the vowels on *conversational* key.
2. Sound the same on a *low key*.
3. Sound the *lowest* key with the vowels.
4. Glide, in one sound, from the *middle* to the *lowest*.
5. Glide from the *lowest* to the *middle* key with the vowels.
6. Whisper, with *almost audible vocality*, the vowels on the *lowest* key.
7. Sound the vowels clearly on a *high key*.
8. *Call out* the vowels with clear and sustained force, as if sending the voice to a great distance.
9. Glide from the *highest* to the *lowest* key the vowel sounds.
10. Glide from the *lowest* to the *highest* key.

NOTE 3. Keep the voice as clear as possible, in all the exercises, except where aspiration is directed.

## IV. To INCREASE THE VOLUME OF VOICE.

1. Open the mouth wide, and sound several times, with *full resonance* and *prolonged effect*, the Italian *a*; then *a* as in *all*.
2. Open the organs of the mouth and throat, as in *yawning*, and gape through the vowels.
3. Fill the lungs completely, and *laugh* them empty, in the style of horse-laugh.
4. Sit in a chair, fill the lungs, and endeavor to lift the chair from the floor, with muscular exertion, at the same time uttering the vowels.

NOTE 4. The severer forms of vocal drill presuppose some muscular exercise in connection with them. Apparatus is not necessary. It is just as well to *imagine* the existence of the weights, etc., and let the will direct the muscular exertion accordingly. Slapping and kneading the muscles of the chest and abdomen, lightly at first, and gradually increasing the force, according to comfort and power of endurance, is useful.

## V. To CLARIFY THE VOICE.

1. *Breathing exercises* as above.
2. *Sound*, with moderate force and prolonged effect, each of the vowels, with the voice which would be used in *soothing a terrified child*.
3. Imitate, as nearly as possible, with the sounds of *ng* in *ring*, the lingering *vibrations of a large bell*.
4. Sound the *vowels* distinctly in the mouth—as it were, on the very *tip of the tongue*, and in the *roof of the mouth*, without any intermixture of the voice of the throat or chest.

A very useful daily drill for the voice would be to read, with full expressive effect, in round, resonant voice, the *Canticle, Benedicite*.

It should be observed that the exercises recommended form but a small part of a thorough scientific drill in vocal culture; but they will serve a good purpose in securing the results indicated, if faithfully followed for a few weeks together, for a half hour daily.

NOTE 5. Full descriptions, with philosophical discussion of the above and similar exercises, will be found in "Vocal Culture," published by Fields, Osgood & Co., Boston. On page 78 of the above work, it is directed "that vocal exercise should be practised *at a point of time as nearly as may be intermediate to the hours assigned for meal times*; as the organs are then in their best condition—neither embarrassed nor exhausted, as regards the state of the circulation."

---

HEBER'S MISSIONARY HYMN.

---

FIFTY years ago, Reginald Heber, then rector of Hodnet, in Shropshire, in which living he had succeeded his father, wrote the verses

which have since come to be called *par excellence* the Missionary Hymn, and it was fifty years at Whitsunday since these verses were first sung by a Christian congregation.

There were already in the collections hymns adapted to missionary Services and full of missionary spirit. Among these was Watts' version of the seventy-second Psalm, beginning—

“JESUS shall reign where'er the sun,”

which is still familiar and a favorite; there was also the hymn by Williams—

“O'er the gloomy hills of darkness,”

which Henry Martyn repeated to himself at San Salvador, when on his way to India in 1805, as he tells us in his journal, “having walked into the suburbs and found a battery on which he sat, and which commanded a view of the bay.” The young men of Williams College, in 1806, sang the verse :

“Let all the heathen writers join  
To form one perfect book,  
Great God, if once compared with Thine,  
How mean their writings look.”

But the time had come when the Church needed something different from anything which it then possessed. With the dawn of a new era, a new hymn was required, in order to give expression to the quickened impulses with which many hearts were being stirred, and to arouse the Christian world to the character and conditions of the work which was opening before it.

Archbishop Trench, in allusion to the origin of certain words, says: “The feeling wherewith one watches the rise above the horizon of these words, some of them to shine forever as luminaries in the moral and intellectual heaven above us, can oftentimes be only likened to that which the poet so grandly describes, of

‘some watcher of the skies  
When a new planet swims into his bed.’”

How truly may this remark be applied to the origin of a sacred poem destined to be accepted, as the best utterance of Christians of almost every nationality and of many communions, in response to the command of their ascending Lord to go into all the world, and publish the Gospel to every creature. Not a planet merely, but a constellation took its place in the firmament of song, when the poet indited these immortal lines. As is so often the case, however, in the production of that which is to be the most far-reaching and enduring in its influence upon mankind, neither the author, nor those by whom he was at the time surrounded, had any adequate conception of the value of the poem, or for a moment imagined what its history was to be. It was written

without premeditation, almost accidentally, as we might say; it was the unconscious and spontaneous outflowing of a cultured and sympathetic Christian heart, yet assuredly of a heart which had pondered the problem of a world's salvation, and which was fully persuaded of the attractiveness and efficacy of the story of the cross.

In 1819, Heber was visiting his father-in-law, Dr. Shipley, the Vicar of Wrexham and Dean of St. Asaph's. The latter had engaged to preach a sermon on Whitsunday, in Wrexham Church, in aid of the Society for the Propagation of the Gospel in Foreign Parts; and in the course of the previous day, he requested his son-in-law to write something to be sung at the Service. Heber withdrew from the circle of friends with whom he was conversing, to another part of the room, and immediately began to write. Presently, in answer to the Dean's inquiry as to what he had written, he read the first three verses of the hymn as it now stands; but although the Dean said that these would do, he insisted that the sense was not complete. He accordingly added the fourth verse, and was about to proceed with the fifth, when the Dean, impatient to place the hymn in the hands of the printer without delay, expressed himself as entirely satisfied with it, and refused to wait while the poet finished it according to the idea which had taken possession of his mind. We have a *fac simile* of the manuscript before us as we now write. Slips were printed from it, and the hymn was sung the next morning by the choir and congregation for whom it had been prepared, to the tune, "Twas when the seas were roaring."

We have no means of tracing the course by which this hymn gradually came into notice and into use.\* It appears in a volume of hymns by Heber, Keble, Milman, and others, in 1827, and probably in that way became known to the Christian Church. Its merits were soon recognized; its simplicity, its evangelical character, and its catholicity commended it to all of every name who were interested in the work of missions: it was sung at missionary gatherings at home and on heathen shores; it was translated into foreign tongues; and the converted Pagan was taught to sing:

"In vain with lavish kindness  
The gifts of God are strewn,  
The heathen, in his blindness,  
Bows down to wood and stone!"

On the icy steppes of the north, on the "coral strand" of Hindostan, on the distant waters of "many an ancient river," on many a palm-shaded plain, from which the poet's ear had caught the cry heard in a dream by the Apostle Paul ages previously from across the Aegean Sea; his harmonious strains, so full of Gospel love and pity and faith, soon

\* In this country, we believe, it was set to its present music by Lowell Mason, at the suggestion of a lady of Charleston, S. C.

became familiar; every man singing "in his own tongue wherein he was born," the joyful proclamation of free salvation through the name of Messiah, and calling upon the winds to waft it and the waves to carry it from shore to shore and from pole to pole. And now the verses which fifty years ago were for the first time sung on a quiet Sabbath morning in one of the venerable village churches of England, are in use almost everywhere upon the globe; there is, perhaps, hardly a missionary station where they have not been translated into the vernacular, and there certainly are few missionary meetings in Great Britain or the United States, at which one or more of them might not be heard. At the jubilee at Williams College in 1856, we remember hearing the Rev. Mr. Bingham sing one stanza, we think the third, in the Hawaiian language; and at the semi-centennial of the American Board in Boston in 1860, it was felt by every one present, that the great interest of the occasion culminated when, after a review of the past, the vast congregation consecrated itself anew to the work of spreading the Gospel throughout the world, by rising to their feet and joining with heart and voice in the words :

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted,  
The lamp of life deny?  
Salvation! yea, salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name!"\*

Nor can we doubt that these beautiful lines will continue in use while the process of universal evangelization shall continue, and until He in Whose praise they were composed shall come the second time "without sin unto salvation," not as the Lamb to be slain, but as a Redeemer and a King, to rule over His people forever. It was finely said of Heber's prize poem of "Palestine," that it was a flight as upon angel's wing, over the Holy Land. So it may be said of his missionary hymn, that it is a flight, as if in company with the "mighty angel" spoken of in the Apocalypse to whom has been entrusted the publication of the everlasting Gospel, over every kingdom and country and race which have been involved in the ruin of the fall, and which are to be embraced in the salvation of the cross.

It will be remembered that Heber was appointed Bishop of Calcutta in 1823, and that he died in 1826. If it is given to the saints in glory to know all that takes place in the Church on earth, with what unspeakable thankfulness must he be filled, that to him was accorded the high privilege of striking the key-note in Wrexham Church of a measure

\* This stanza is here given as Heber wrote it.

which Christians everywhere have since delighted to repeat as their highest expression of consecration to the service of their Master, and which will fill the earth with its ever-increasing melodies until the consummation of all things.—*Exchange.*

## THE CLERGY AND THE PULPIT IN THEIR RELATIONS TO THE PEOPLE.\*

### NO. III.

AFTER treating of the character of the people and indicating the general principle in accordance with which they may be influenced, our author offers some suggestions in regard to special modes in which that principle may be reduced to practice. Our preaching and our parish work are both to be exponents of our knowledge of human nature and of our desire to elevate that nature. The first consideration, then, that naturally suggests itself is, “What shall we preach about? What shall be the matter of our sermons?” It is to be adapted to the necessities of the people. If bread is asked, we are not to administer stones, and with particular carefulness we are to avoid the presentation of a scorpion, as though it were diet capable of nourishing the soul, and filling it with holy energy.

The general subject of our preaching should, no doubt, be that which was the constant theme of Apostolic preaching—the demonstration—viz., “That this JESUS is the CHRIST, the Prophet or Teacher—the Priest and the King of the human soul.” To this statement no objection probably will be made; but when we come to consider the details which may or should be included as legitimate parts of the preaching of CHRIST, there arises very wide difference of opinion. One party denies the propriety of saying in a sermon anything on the subject of Rites and Sacraments. A “Gospel Sermon,” according to some, contains no hint that the observation of forms is desirable, much less obligatory. But it is needless to multiply evidences which the most casual reader of the Book of the Acts of the Apostles may readily discover, all demonstrating that the Apostles never conceived of establishing a formless religion. They recognized the fact that a formless religion bears no distant resemblance to the shadow, thin impotent and transitory. A Kingdom of Heaven without substantial, tangible, visible witnesses of its existence and authority, would, in their judgment, have possessed the most unstable character.

And yet, on the other hand, it is quite easy to see that the Apostles did not inculcate the observance of forms and ceremonies alone. Very

\* By M. L'ABBE ISIDORE MULLOIS, Chaplain to the Emperor Napoleon III. Translated by GEORGE P. BADGER, late Chaplain in the Diocese of Bombay.

largely those of their sermons, of which we have skeletons in the Book of the Acts, had for their object to produce faith or the conviction that JESUS of Nazareth is the CHRIST of GOD. And we may justly suppose that the general course of the Apostles is set forth in the words of the author of the Epistles to the Hebrews: "Therefore, leaving the principles of the doctrine of CHRIST, let us go on unto perfection." Among the principles enumerated are the forms of Baptism and of laying on of hands. These, at the founding of a local Church, would naturally be dwelt upon with fulness. When, however, they had been accepted, they would thereafter be treated as fundamental parts of the structure of Christianity, which are matters of course and of necessity, yet are not to be perpetually exposed to view. Attention is rather to be called to the superstructure. In that portion of the building men are to *abide*, so that we may, it would seem, suppose that the Apostles were very far from bestowing upon the inculcation of the formal part of Christianity anything like the overwhelming consideration which it meets at the hands of not a few.

In general, the rule will be found correct, that sermons do good in proportion as they are local and congregational. Such productions will not, perhaps, serve so well when the reverend author is disposed to itinerate or exchange. Yet they bear very much the same relation to sermons composed on generalities (often so prodigiously general as to cover everybody and every subject, and reach none), that the particular prescription of a physician for an individual case does to the "directions" accompanying a quack panacea. In the absence of a diagnosis, many a random pill and ill-advised potion will be administered. Of St. Chrysostom, says the Abbé, "we do not find that he amused himself with vain speculations. He did not wander far and wide to hunt up topics whereon to address his hearers, for they themselves supplied all that he wanted. In the depths of their hearts and minds, he found ample material for his purpose."

In a chapter that is almost startling, our author urges that the sermon be *short*. "At all events, it must not bore. When a sermon is too long, the end erases the middle from the memory, and the middle the beginning." More definitely, he says: "The preacher who was most frequented at Paris during the Lenten season, this year, hardly ever exceeded half an hour." The beau ideal of the Abbé, however, is a speaker who announced that he would give a lecture of from five to ten minutes' duration every Sunday. "Crowds flocked to the church."

"If, therefore, you wish to be successful, fix the length of your sermon, and never go beyond the time; be inflexible on that score. During the reading of the Gospel, ascend the pulpit and be quite ready. Place your watch by your side, and begin thus: 'Last Sunday, we said so-and-so. To-day we continue.' When the allotted time arrives, stop

short, and conclude." If expostulations are made, and your friends urge you not to tantalize your hearers, be more rigid than ever in observing your rule. "Then your sermon will be talked of, it will be a *phenomenon*; everybody will come to *witness* a sermon of seven minutes' duration." Persons who, though they have not been persuaded to commune, have yet been your hearers, will say when they fall sick: "Send for the man who preaches the seven minutes' sermon. I don't want any other."

A suggestion is made by the Abbé, which merits consideration. It is, that truth should be sometimes impressed upon the mind of our hearers by the employment of wit and humor. "When you perceive that the attention of your hearers is flagging, it may be stimulated by a lively speech or sally, such as shall gladden their hearts, and draw from them that gentle smile which bespeaks approving assent. Surely there is nothing to urge against such a style of address." Of course, the particular value of such a style consists in its powerfully trenchant character. The combatting of error must, of course, occupy less of the preachers' attention than the teaching of truth. Yet, at all times, controversy has been forced upon the Church by error, and the present is not an exceptional era in this respect. As it was in the days of old a part of the duty of the Christian soldier earnestly to contend for the faith once delivered to the saints, so it is now. And, in particular, the clergy are bound by their ordination vows to "use all diligence to banish and drive away all erroneous and strange doctrines, and to use," with this end in view, "both public and private monitions." Individual preachers must judge for themselves when such monitions should be made. If his people, owing to circumstances of one kind or another, are in danger of becoming unsettled or deluded, it then is the minister's duty to take pains to banish the particular error that assails them.

In such a case, no medicament that can possibly be applied will have as fortifying an effect as a little humorous sarcasm. The preacher may rest assured that the antidote has been administered, if he can see "the gentle smile which bespeaks approving assent" irradiate the countenances of his hearers. Few of his congregation will be clamorous for Baptism by immersion, if it is pointed out to them that on two—we believe, the only two—instances recorded in the New Testament of a Baptism known to have been accompanied, though not performed, by immersion, the persons immersed were every one of them drowned.

And not alone have the great orators of the Church resorted to this style of argument. It evidently was one of the weapons of his warfare, whose name is Strength of God—that Elijah, whose converting influence recalled a nation from its idolatry. Nor does our Saviour Himself decline to use it. What could be more sarcastic than His description of Pharisaic preciseness in regard to trivialities, and their utter unconcern about gross transgressions: "They strain out of the wine which they

are about to drink the unclean gnat—they swallow the unclean camel;” or the charge made against the Holy City: “It cannot be that a prophet perish out of Jerusalem. So long as I am in Galilee I am secure. The city of the Great King has reserved to herself the distinction of killing His prophets.”

The upholder of error will not, indeed, be convinced by argument of this description; but the feeble-minded will be steadied, the easily duped will be furnished with an instrument of defence which will render them almost impregnable.

---

### *MYSTERIOUS PROVIDENCE.*

THE following letter tells a sad story. Let all send help without delay—help that shall be the full measure of their ability, and meet the extreme urgency of the case. Contributions may be sent to this office, or to William Welsh, Esq., 1122 Spruce Street, Philadelphia, Pa.

“SANTEE AGENCY, NEBRASKA, June 3, 1870.

“MY DEAR FRIEND: I am sitting up to day and not much injured. For the second time in the history of our Mission we are left without home, or food, or clothing; and for the second time Gon has been very merciful, in that we have passed through so fearful a calamity and been saved from a dreadful death, and from any serious hurt. About four o’clock on Wednesday afternoon, after a hard storm of thunder and rain, we noticed a whirlwind or waterspout forming in the hills to the south of the Agency buildings. It seemed to be bearing that way, but as it came down the valley it changed its course, and bore direct for the Mission-house. Not certain that it would not break before it reached us, and thinking it might pass to the west of us, we remained in the house. One Indian woman fled, having been warned by Alfred, an Indian working at the Hospital. It struck the house fairly at the tower, and we were all buried in the ruins.

“The same Indian man warned the carpenter and painter in the hospital, but before they could fly the building was struck and came down. The carpenter was instantly killed, and the Indian was carried off into the woods below, and so torn and bruised that he died immediately. The painter was also carried still further off, but he seems only slightly injured. We were dug from the ruins by the Indians, who came in crowds, and carried us in their arms, and kissed us, and wept like children.

“By a miracle of Heaven we are all safe, not even our little children injured.

“In almost a moment, over \$20,000 of property has been blown away. We are kindly cared for here at the Agent’s house; they give us every-

thing—food, care, and clothing. Mr. Janney has written to Washington to see if Commissioner Parker cannot help us, or get some aid from Congress.

“I await your advice before acting further. The ruin is complete; even the bell was carried into the woods, and many things blown across the river into Dakota.

“God will make all plain. If we have friends, we need them now. I can barely write. Very thankfully and sincerely yours,

“SAMUEL D. HINMAN.

“W.M. WELSH, Esq., Philadelphia.”

### *THE DEATH OF BISHOP KEMPER.*

At a special meeting of the Domestic Committee of the Board of Missions, held at the Mission Rooms, May 26th, 1870, the Secretary and General Agent officially announced the decease of the Rt. Rev. Jackson Kemper, D.D., LL.D., Bishop of the Diocese of Wisconsin, on Tuesday, May 24th, in the 81st year of his age; whereupon, the following Minute was adopted and ordered to be placed upon their Records:

“Doctor Jackson Kemper was consecrated on Friday, September 25th, 1835, by Bishop White, assisted by Bishops Moore, Chase, H. U. and B. T. Onderdonk, Smith and Doane, in St. Peter’s Church, Philadelphia, and was assigned to the Missionary Jurisdiction of Indiana and Missouri. When Dioceses had been organized in these two States, he was designated ‘Missionary Bishop of the Northwest.’ On the 25th of October, 1835, just one month from the day of his consecration, at a public farewell missionary meeting, held in the Church of the Ascension, New York, after having spoken of his purpose to start for his field on the following day, he said: ‘Neither the dangers nor the sacrifices are greater than hundreds are most ready every day to encounter for wealth and honor. I can promise nothing. Yet I know that the work is great and holy, and, being of Divine appointment, I look with humble confidence for a blessing upon the labors I shall be enabled, through the gracious influences of the HOLY SPIRIT, to bestow. He who has called me will go with me, and I will go cheerfully.’

“He could promise nothing; but in an Episcopate extending over a period of nearly thirty-five years, he accomplished much; more, far more than the most sanguine, at the date of his consecration, could have presumed to anticipate. In the prosecution of his work, he travelled three hundred thousand miles, many thousands of them on horseback, hundreds of them on foot, through snow and mud, under cold and burning skies, exposed to all vicissitudes of weather. So vast was his field, and so con-

stantly was he in motion to visit even the most important places, that, for the first twelve years of his Episcopate, he could hardly be said to have had a home. He claimed but one day in the year for himself. Christmas Day he always tried to spend with his family. In March, 1867, his son wrote: 'Until within a few years we used to estimate that he was never at home more than an average of one month in the twelve.' About the same date the Bishop wrote to a friend: 'My duties have never been irksome. I have never left home with reluctance. I have never felt that I have been making sacrifices.' Bishop Kemper lived to see seven Dioceses formed, within the limits of what was once his great field—viz., Indiana, Missouri, Wisconsin, Iowa, Minnesota, Kansas, and Nebraska. Within these limits, mainly, he consecrated nearly one hundred churches, ordained more than two hundred Priests and Deacons and confirmed not far from ten thousand persons.

"The name of Bishop Kemper and the record of his labors will occupy a conspicuous place in the history of our American branch of the Church of CHRIST. His memory will be long and lovingly cherished by thousands who have known him personally, and have enjoyed the pleasures and benefits of his sacred ministrations. Full of years—full of honors—full of labors—having faithfully served GOD in his generation, finished his course and kept the Faith, he has been gathered unto his fathers, and henceforth there is laid up for him a crown of righteousness.

"For such a life of devotion to sacred duties, the record and memory of which are a precious legacy to the Church, the Committee would express their lively gratitude to GOD, and their earnest hope that an example, so worthy and beautiful, will have many imitators among those whom HE calls to positions of honor and responsibility."

The Committee also directed their Secretary and General Agent to assure the family of Bishop Kemper of their sympathy with them in the great bereavement to which they are now subjected.

---

### *RESULTS.*

THROUGH the liberality of the parishes and friends of the Clerical Delegates to the Missionary Meeting, recently held in San Francisco, the Committees have been relieved from the necessity of drawing on their general funds, to meet expenses, and have been able, after paying such as were not thus provided for (\$446.14), from the proceeds of said meeting (\$806.90), to make a dividend of \$120.25 to each of the three departments of our mission work. We do not feel disposed to offer any extended comments upon this showing of the case. Some will, perhaps, regard it as proving a lack of liberality on the part of the Church-

men of California. This is not our view of the matter. Others may consider it as an indication of inability on the part of the Delegates to interest their brethren in the mission work of the Church, and to stimulate them to worthy deeds. Let those think so who must or will. There are obvious reasons why we cannot agree with them.

We have never been accused of indifference in regard to the financial success of any Delegate or other Missionary Meeting that we have attended. We have been known to express decided satisfaction when the offerings were large, but never, we trust, to grumble and show signs of discouragement when they were small. Missionary meetings that are worthy of the name (those held in San Francisco were), though the thought of money and the purpose of getting it be connected with their inception and management, have a significance and value that even very large amounts of money do not, and cannot, adequately express. Sober and earnest conference about the ways and means of strengthening and extending the Kingdom of CHRIST, has a direct spiritual advantage for all participating in it. The ledgers of mission officers, with large balances on their credit sides, are not the most valuable books of record. There was a time when "they that feared the LORD spake often one to another, and a book of remembrance was written before Him." History repeats itself. Like causes produce like effects in the Church, as well as in the world.

On a missionary errand, to travel across this continent; never, for a single mile, to be outside of an organized Diocese, or Missionary Jurisdiction; to pass through States and Territories, vast enough and rich enough, in visible and latent resources, to sustain a hundred millions of people; by sober estimate and calculation, to have the conviction forced upon the mind that, within half a century, the hundred millions will be upon our soil; to spend two days at Salt Lake City, confronted by, and studying, as best we might, one of the hardest problems of our time; to see the light breaking in upon the darkness; to be near the waning remnants of a race, driven to madness by often-repeated wrongs, and seeking revenge; to come face to face with brethren beloved, whose homes are more than three thousand miles from ours, and speak with them of mission work *near* the Portland of Maine and *in* the Portland of Oregon; to participate in large missionary meetings, within twenty days of Japan and thirty of China; to move among and study repre-

sentatives from both of these lands, and have some from the latter as fellow-worshippers in the House of God; to minister to the rekindling of the courage and zeal of good soldiers, long in isolation on the frontier; to have our own hearts refreshed; to receive a hearty welcome on our arrival, and hear the earnest "God bless you!" on our departure; to come home with greatly enlarged views of our opportunities and responsibilities, wiser and, it is hoped, better and stronger men than we were before that missionary journey was undertaken: in all this, there is a value that money, in any amount, does not represent. We repeat here what we have said elsewhere, that the Delegate Meeting held in San Francisco was, in the best sense of the word, a success. We believe that its influence for good will be felt on the Pacific Coast, in all the coming years, and that the Delegates, now returned to their posts of duty at the East, for what they saw and heard, and said and did, will, in the interest of missions, as well as in regard to all else, requiring fealty to God and His Church, be wiser and more earnest workers than ever before.

---

### *IS THERE A BETTER WAY?*

THE Mission at Salt Lake City is three years old. Bishop Tuttle and his helpers, at the outset, determined that it should not be deprived of the benefits resulting from a fellowship of sympathy and effort with others, engaged in the same blessed work of evangelization in this land, and among the heathen in other lands. If any parish or mission might properly name its weakness and poverty as reasons for keeping all its resources to itself, certainly they would have been valid in this case. It would seem that those having St. Mark's Mission in charge have no confidence in the propriety or force of such excuses for doing nothing in the interest of the general mission work of the Church. Such excuses, honestly regarded by many, no doubt, as a complete justification of their conduct in this matter, are doing a great damage to souls, making them selfish and lean. The young and, in some respects, weak mission, at Salt Lake City, has sent two collections to the Domestic and one to the Foreign Committee, amounting altogether to one hundred, forty-three dollars and twenty cents. Is there a better way? Let us hear from those who are willing to take the affirmative. We prefer the negative.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 1st, 1870, to June 1st, 1870, inclusive:

<i>ALBANY.</i>			
<i>Cherry Valley</i> —Grace, of wh. for			
Bp. Tuttle, \$22;			
for Nashotah, \$15;			
for Rev. S.D. Hin-			
man, \$8; Gen.			
Theo. Seminary,			
\$13.83; for Bishop			
Neely, \$7.....	\$65	83	
<i>Malone</i> —St. Mark's, for Rev. J. J.			
Johnson.....	12	00	
<i>W. Troy</i> —Trinity SS, for Nashotah	20	00	\$97 83
<i>CALIFORNIA.</i>			
<i>Oakland</i> —St. John's.....	139	34	
<i>San Francisco</i> —Grace, G.H. Mum-			
ford, Esq.....	22	80	
" St. Peter's S. S.,	12	79	
<i>Santa Clara</i> —Holy Saviour S. S.,			
Lenten savings.....	53	50	
<i>San Mateo</i> —St. Thomas' S. S.....	32	99	
<i>Valejo</i> —Ascension S. S.....	13	42	274 84
<i>CENTRAL NEW YORK.</i>			
<i>Binghampton</i> —A. J. E.....	7	00	7 00
<i>CONNECTICUT.</i>			
<i>Bridgeport</i> —St. Paul's.....	5	00	
<i>E. Hartford</i> —St. John's.....	56	37	
<i>Hartford</i> —Incarnation.....	5	00	
<i>Huntington</i> —St. Paul's.....	5	32	
<i>Litchfield</i> —St. Michael's.....	10	00	
<i>Milford</i> —St. Peter's S.S., 2 classes	3	41	
<i>New London</i> —St. James', in mem.,			
quar. pay't pledge.....	100	00	
<i>Newtown</i> —Trinity.....	34	27	
<i>Norwalk</i> —St. Paul's, of wh. from			
S. E. O., \$15.....	42	00	
<i>Ridgefield</i> —St. Stephen's, of wh.			
from an aged com-			
municant, \$3; from			
two children, 33c.....	3	33	
<i>Southbury</i> —Epiphany S. S., penny			
coll. for Bp. Tuttle.			
<i>Southport</i> —Trinity, Easter offer-			
ing, of wh. in memo-			
riam of Mr. and Mrs.			
Bulkley, \$25; for			
Bp. Neely, \$21; for			
Bp. Green's personal			
use, \$15.....	75	25	
<i>Stamford</i> —St. John's, Sarah M.			
Keeler.....	0	50	
<i>Waterbury</i> —St. John's S. S., for			
Rev. Mr. Foote.....	3	00	348 54
<i>DELAWARE.</i>			
<i>Dover</i> —Christ.....	3	00	
<i>New Castle</i> —A birth-day offering			
from Louise, \$1;			
Agnes Miss'y Box,			
for Bp. Tuttle, \$1.14			
<i>Wilmington</i> —Trinity, of wh. from			
S. S., \$21.50.....	2	14	
<i>EASTON.</i>			
<i>Cambridge</i> —Gt. Choptauk Parish,			
for Mis. in Florida..	5	00	5 00
<i>ILLINOIS.</i>			
<i>Belvidere</i> —Rev. J. A. Fitch.....	10	00	
<i>Chicago</i> —St. James', S. S. teacher,			
" W. M. S." pay-			
ment stipend.....	300	00	
<i>Jacksonville</i> —Trinity S. S., two			
girls, for Salt Lake	12	30	
<i>Rock Island</i> —Trinity	40	00	362 30
<i>LONG ISLAND.</i>			
<i>Brooklyn</i> —Allen Napier.....	1	00	
" E. B.....	2	50	
" A friend for Salt Lake.	100	00	
" L. A. W., \$2; S. M. K.,			
\$1; E. G. B., \$1.....	4	00	
<i>Huntington</i> —St. John's S. S., for			
Bp. Tuttle's "Acre			
Lot.".....	72	50	
<i>NEW YORK.</i>			
<i>Clifton</i> (Staten Island)—St. John's	210	35	
<i>Newburg</i> —St. Paul's.....	9	77	
<i>New Rochelle</i> —E. F. L. for Santee	1	00	

<i>New York</i> —Calvary Chapel, add.	1 56					
“ Holy Apostles’	100 00					
“ St. Clement’s.	129 75					
“ St. John’s Evangelist, Easter offering, “A. and E. J.”	5 00					
“ St. Thomas’ S. S., Mr. Smythe’s class, for Rev. S. D. Hinman	4 50					
“ Trinity, D. A. C., qtlly payment pledge.	75 00					
“ Mrs. H., for Bp. Green	100 00					
“ Miss Adelaide Forbes	16 07					
“ J. K. Gracie.	15 00					
“ Flora, \$2.08; Miss Iuka, \$2.08; Canton- etta, \$84.	5 00					
<i>North N. Y.</i> —Misses Sterling’s School, for Bp. Morris.	5 35					
<i>Tarrytown</i> —In mem. C. G.	1 00					
<i>West Farms</i> —Grace, of wh. from S. S., for Bp. Tuttle, \$25.	90 00					
<i>Westchester</i> —St. Peter’s, Mrs. Edw. Haight, annual pay- ment.	25 00	794 35				
OHIO.						
<i>Cincinnati</i> —Advent S. S., for Rev. J. J. Johnson.	54 00					
<i>Cleveland</i> —Grace.	17 20					
<i>Wellsville</i> —J. T., family Miss. Box, of wh. for Bp. Tuttle, \$5; for Rev. J. J. Johnson, \$5.	10 00					
<i>Zanesville</i> —St. James’, S. S., Eas- ter offering, for Ch. at Georgetown, Col.	57 00	138 20				
OREGON.						
<i>Portland</i> —St. Stephen’s Chapel...	15 00					
“ Trinity.	45 00					
“ Mrs. Corbett.	4 20	64 20				
PENNSYLVANIA.						
<i>Carlisle</i> —St. John’s, for Bp. Tuttle, \$5; for Bp. Clarkson, \$6.	11 60					
<i>Media</i> —Christ.	10 00					
<i>Mt. Hope</i> —Hope Chapel.	4 00					
<i>Philadelphia</i> —Redemption.	5 00					
“ St. Mark’s.	180 00					
“ Rev. P. Van Pelt, D. D., for Salt Lake	10 00					
“ Asa W. and Anna K. Whitney.	2 00					
“ Chestnut Hill, Men’s Guild, \$16.25; Wo- men’s Guild, \$49.69	65 94					
“ Southwark, Trinity S. S., of wh. for Bp. Morris, \$50; for Nashotah, \$100.	150 00					
<i>Pottstown</i> —From a little girl.	2 00					
<i>Titusville</i> —St. James’, memorial.	34 00	473 94				
PITTSBURGH.						
<i>Franklin</i> —St. John’s.	17 00	17 00				
RHODE ISLAND.						
<i>Providence</i> —Redeemer.	10 00					
“ Anon, for Bp. Tuttle.	7 00	17 00				
SOUTH CAROLINA.						
<i>Black Oak</i> —Trinity.	18 00	18 00				
TENNESSEE.						
<i>Memphis</i> —Calvary Miss’ y Meeting	93 70	93 70				
UTAH.						
<i>Salt Lake City</i> —St. Mark’s.	57 35	57 35				
VERMONT.						
<i>Factory Point</i> —“W.”	2 75					
<i>Montpelier</i> —Christ.	5 00	1380.				
WOODSTOCK.						
“ St. James’, Easter of- fering, of wh. from S. S., \$10.69.			30 26	38 01		
VIRGINIA.						
<i>Marion</i> —“D.” for Miss’ y Bishop’s fund, 1 gold dollar.			1 20			
<i>Petersburgh</i> —Grace.			5 00	6 20		
WASHINGTON TERRITORY.						
<i>Vancouver</i> —St. Luke’s.			16 00	16 00		
WESTERN NEW YORK.						
<i>Bath</i> —St. Thomas’.			34 00			
<i>Bloomfield</i> —For Indian Missions.			1 00			
<i>Brockport</i> —D. H.			2 00			
<i>Buffalo</i> —St. James’			7 50			
“ C. H. K., family Miss’ y Box.			3 00			
<i>Clyde</i> —St. John’s.			10 20			
<i>Corning</i> —For Bp. Neely.			30 00			
<i>Geneva</i> —St. Peter’s.			8 30			
“ Mrs. Dr. Henry Reider, of wh. for Rev. H. C. Har- ris, \$5; for Rev. Wm. K. Douglass, \$5.			10 00			
<i>Hornellsville</i> —Christ.			7 78			
<i>Hunt’s Hollow</i> —St. Mark’s.			5 00			
<i>Le Roy</i> —St. Mark’s.			33 00			
<i>Mt. Morris</i> —St. John’s.			18 35			
<i>Nunda</i> —Grace.			5 00			
<i>Rochester</i> —St. Luke’s, Miss D. W. W., for Indians.			5 00			
<i>Miscel</i> —“E.”			1 00			
“ K.			15 00	196 13		
WISCONSIN.						
<i>Nashotah</i> —St. Sylvanus.			35 60	35 60		
WYOMING TERRITORY.						
<i>Laramie</i> —St. Matthew’s, of which from S. S. \$5.			7 00	7 00		
LEGACIES.						
Estate Stephen G. Brown.			125 00			
“ Chester Hard.			50 00			
“ Lucy Nichols.			48 00			
“ M. E. Wood, ½.			21 00	214 00		
ARMY DEPARTMENT.						
Receipts for the month.			611 45			
YOUNG CHRISTIAN SOLDIER.						
Receipts for the month.			490 01			
MITE CHESTS*.						
1872.	\$1 02	1369.		\$0 49		
1974.	1 15	1965.		67		
1373.	75	1971.		03		
1367.	1 25	1955.		09		
1978.	20	1364.		89		
1976.	39	1985.		93		
1998.	1 34	1969.		34		
1945.	74	1980.		79		
1991.	41	1370.		1 12		
1997.	1 27	1954.		49		
1949.	53	1983.		19		
1996.	80	1191.		8 97		
1377.	50	670.		2 15		
1363.	42	5465.		2 15		
1361.	2 85	143.		15		
1992.	62	145.		20		
1960.	85	148.		12		
1986.	45	183.		1 89		
1972.	1 35	819.		75		
1963.	76	849.		03		
1944.	1 22	235.		2 42		
1376.	11	5912.		89		
1995.	38	5918.		86		
1975.	65	6573.		28		
1374.	31	5912.		89		
1994.	1 11	5918.		86		
1368.	60	11602.		1 20		
1946.	86	4 chests. numbers				
1375.	2 27	unknown.		1 70		
1990.	06					
	55	Total amount.	\$56 56			

\* Receipts from Mite Chests will be acknowledged by the numbers only.

## Acknowledgments.

MISCELLANEOUS.	
England, London, R. Daws, Esq..	\$13 89
Cash advanced for Delegate Meet-	
ing .....	375 35
Cash received for advertisements in "Domestic Missionary."...	85 00
Richard Sterling, for Nashotah...	5 00
Cash .....	1 35 480 59
Received for General Purposes.....	\$5,158 14
" " Special " .....	1,346 60
Receipts for the month.....	\$6,498 74
Amount previously acknowledged.....	89,647 32
Total Receipts since October 1, 1869.....	\$96,146 06

The undersigned most gratefully acknowledge the receipt of the following sums, for the Salt Lake Mission, to May 21st, 1870:

From St. Luke's, Catskill, N. Y., \$19; S. S., \$23.64; St. Luke's, Mattewan, N. Y., \$19.26; St. George's, Newburg, N. Y., \$128.75; S. S., 2 scholarships, \$80; Christ, Poughkeepsie, N. Y., \$39.08; S. S., 1 scholarship, \$40; books, \$5; St. Paul's, Poughkeepsie, N. Y., \$90; S. S., 1 scholarship, \$40; Holy Comforter, Poughkeepsie, \$46.27; S. S., 1 scholarship, \$40; St. Mark's, N. Y. City, \$263.26; do., Mrs. S. Webster, \$20; do., R. Stuyvesant, \$100; do., Mrs. R. Stuyvesant, 1 scholarship, \$40; do., Miss Eliza Dean, \$120; Pierrepont Morgan, N. Y. City, \$100; a friend, N. Y., \$500; Rev. Dr. Hollingsworth, Portchester, N. Y., \$25; Christ, Rye, N. Y., \$131; do., sewing circle, 1 scholarship, \$40; do., Mrs. Saterlee, \$20; do., Mrs. Bulkeley, \$5; do., Mrs. Van Wagener, \$25; St. Paul's, N. Y. City, \$613.58; do., 2 classes S. S., 1 scholarship, \$40; St. Mark's, Williamsburg, N. Y., \$80; Church of Holy Communion, N. Y. City, \$100; Grace, N. Y. City, \$944; do., John De Wolfe, \$250; do., Mrs. Ward, \$50; do., Miss Ward, \$100; Church of Ascension, N. Y. City, \$204; do., W. H. Aspinwall, \$100; Mrs. C. E. Spencer, N. Y. City, \$200; David Dows, N. Y., \$100; Trinity Chapel, N. Y. City, \$62.20; Percy R. Pine, N. Y., \$100; two friends in Ct., \$1,000; St. Mark's, Philadelphia, Pa., \$76; do., Robert N. Potter, \$100; Transfiguration, N. Y. City, \$176; do., W. H. Townsend, for missionary, \$150; do., 5 scholarships, \$200; Incarnation, N. Y. City, \$550.74; do., 3 scholarships, \$120; Berkeley Divinity Chapel, Middletown, Ct., \$61.55; St. Andrew's, Meriden, Ct., \$47.03; St. Luke's, Philadelphia, \$372; do., A. Whitney & Sons, \$500; do., Mrs. V., \$10; do., Miss Aldrich, 1 scholarship, \$40; do., Miss E. Biddle, \$100; St. John's, Waterbury, Ct., \$180; do., Miss Parsons' S. S. class, \$5; Calvary, Rockdale, Pa., \$10; Easter offering, \$500; Immanuel Boston, \$1227.42; do., 6 scholarships, \$250; Chapel Good Shepherd, Boston, \$22.58; Trinity, Boston, \$1,041; do., 1 scholarship, \$40; St. Peter's, Philadelphia, \$230.65; do., 1 scholarship, \$40; Atonement, N. Y. City, \$281; the Misses Edwards, New Haven, Ct., \$100; St. John's, Mansfield, Pa., \$10; F. S. Winston, N. Y. City, \$100; Church of Advent, Philadelphia, \$55; do., scholarships, \$70; Saviour, Philadelphia, \$8; Christ, Hartford, Ct., \$220; do., member, \$100; do., 5 scholarships, \$200; St. James', Birmingham, Ct., \$46.48; Christ, Guilford, Ct., \$21.76; "F.", N. Y., \$20; St. Philip's, Philadelphia, \$77.24; St. Peter's, Milford, Ct., \$33; St. Thomas', Bethel, Ct., \$32; St. James', Danbury, Ct., \$35.20; do., T. Jones, \$25; do., Miss Jeannie Trowbridge, \$10; Good Shepherd, Hartford, Ct., \$230; St. Thomas', New Haven, Ct., \$89; do., Mrs. Gerry, \$30; do., part of 2 scholarships, \$20; J. H. Hammersley, N. Y. City, \$5; All Saints', Worcester, Mass., \$42.32; St. Mark's, New Britain, Ct., \$40.75; Mrs. J. W. Sanford, Redding, Ridge, Ct., \$2; Holy Trinity, N. Y. City, \$228.84; Advent, Boston, \$40; St. Paul's, Boston, \$550; Trinity, Southport, Ct., \$100.50; do., Brainerd Emery, 1 scholarship, \$40; do., Miss C. M. Bulkeley, 1 scholarship, \$40; St. John's, Stamford, Ct., \$452.70; St. John's, Elizabeth, N. J., \$216.75; do., a member, \$50; Grace, Bklyn., \$500; Holy Trinity, Brooklyn, \$295.25; J. W. S., N. Y. City, \$1; St. Andrew's, Stamford, Ct., \$187.64; do., S. S., 1 scholarship, \$40; Trinity, Chicago, Ill., \$80.85; Grace S. S., Chicago, Ill., 1 scholarship, \$40; Friends in Providence, R. I., \$12; Cathedral, Chicago, 2 scholarships, \$80; St. Mark's, Frankford, Philadelphia, \$156; do., Bp. Tuttle Bible-Class, \$40; do., Men's Bible-Class, Easter offering, \$50.85; do., 1 scholarship, \$40; "F. F.", Hartford, Ct., 1 yrs. scholarship, \$10; Christ S. S., Trumbull, Ct., on scholarship, \$8; Annie W. Corlies, Poughkeepsie, N. Y., 1 scholarship, \$40; Two friends, Gardner, Me., 1 scholarship, \$40; Courtland, Dr. P. Field, N. Y. City, \$50; Rev. C. R. Hale, U. S. N., Philadelphia, \$5; Christ, Philadelphia, \$171.05; do., a "Friend," \$20; do., Miss Hutchinson, \$10; do., Mrs. E. Carpenter, \$5; do., a Friend, \$20; Mrs. Pennock and Mrs. W. H. Miller, New Castle, Del., \$40; W. K. Kitchen, Orange, N. J., \$100; St. Andrew's Society, Norwalk, Ct., \$52; St. John's, Charles-town, Mass., \$70; do., Missionary-Box, \$22; St. Stephen's, Phila., \$146; Rev. A. Fullerton, Phila., \$5; St. Andrew's, Phila., \$60; St. Paul's, New Haven, Ct., \$120; do., S. S., \$30; Rev. F. W. Cookson, Albany, N. Y., \$10; Miss E. Shipman, St. John's, New Haven, Ct., \$10; Missionary Sewing-Circle, St. Andrew's, Wilmington, Del., \$25; Mrs. Lewis, Phila., \$50; Episcopal Hospital Chapel, Phila., \$65; Mrs. "L. S. A.", St. Peter's, Niagara Falls, W. N. Y., \$10; Christ Church, Waltham, Mass., \$25; St. Peter's, Monroe, Ct., \$11; Church of Messiah, Boston, \$13.25; do., Children, \$80; "Agusta" S. S., Phila., \$2; Trinity Mission S. S., Hartford, Ct., \$5; Scarsdale, N. Y., 1 scholarship, \$40; Rev. D. H. Buell, Cooperstown, N. Y., \$50; St. John's, Detroit, Mich., \$213.21; St. Mark's S. S., Salt Lake City, Church window, \$59.50; a Friend, Salt Lake City, \$11; E. P. North, N. Y. City, 1 scholarship, \$40; De Vaux College, Suspension Bridge, N. Y., 1 scholarship, \$40; Jay Cooke, Philadelphia, order for S. S. books, \$100; Miss K. Vandervoort's and Miss Pechin's classes, Philadelphia, \$30.

Total, \$19,503.65. Of the above, \$15,047.21 has been appropriated to the "Building Fund," \$2,258.70 to the support of additional assistants in the Mission, \$1,798 to scholarships in the school, and \$399.74 to other objects.

Pledges made will be acknowledged as soon as payments are received.

DAN'L S. TUTTLE,  
GEO. W. FOOTE.

SALT LAKE CITY, UTAH, May 21st, 1870.

ERRATUM.—In the May number, page 286, for "Tennessee, Memphis—Grace," read "Kentucky, Louisville—Grace."

#### S P E C I A L   N O T I C E .

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE,      }  
April, 1870.      }

---

# Foreign Missions OF THE Protestant Episcopal Church.

---

JULY, 1870.

---

#### A D U T Y   B I N D I N G   O N   A L L .

THE blessings of the Gospel being irrespective of persons, its precepts are of general application, requiring prompt and cheerful obedience from those who accept its terms of salvation.

In Romans xii. 1-2, we have an earnest exhortation to entire consecration to the service of CHRIST, based on His teachings, example and precepts. This duty is positive, and the requisition impartial; yet many, having the vows of Baptism upon them—vows renewed and ratified at their Confirmation—seem to take exception on certain points. If the aphorisms in morals: “By their fruits ye shall know them;” “Actions speak louder than words,” be true, this conclusion is logical, however repulsive it may be to the delinquents themselves. But, as there is one LORD, one Faith, and one Baptism, so there is one standard of Christian duty. The duty of one is the duty of all, in respect to the fundamentals of our religion, whether in faith or practice. Some, however, admitting this truth, disregard it in their lives. They aver of the missionary the duty of entire consecration. Surrendering voluntarily his natal privileges—the endearments of home, the refinements of life, and, in the face of privation and trial, making his abode among the heathen, it becomes him to regard strictly the obligations he has assumed. But, in respect to themselves, *their* personal obligations, they conclude (practically, at least) that, choosing to remain at home, they are at liberty to form plans, indulge their inclinations, and conform freely

to the ways and customs of the world, without special reference to the needs and claims of others. "At ease in Zion;" "sitting under their own vine and fig-tree," they imagine that they can ignore, with impunity, the claims of Missions—not doing, not giving, or not giving on Scriptural rule—"As God hath prospered them."

Now, suppose the Missionary, having the same vows of Baptism, renewed and ratified at Confirmation, should give expression to like views in his mode of living, in forgetfulness of his vows and solemn obligations, would not his delinquent brethren *at home* be the first to denounce such conduct as gross recreancy—downright treachery to the cause of his *Lord* and Master? Are there, then, two standards of duty—one for Christians at home, another for the missionary abroad? Does that earnest exhortation of the Apostle admit of partiality in this regard, requiring, positively, entire self-consecration in the one case, and not in the other?

Public opinion—may we not say in the Church?—is not healthful on this point; not just. Not savoring of charity, it is unkind, laying on the missionary "heavy burdens, grievous to be borne," and not lifting a finger to relieve the pressure. Worse than delusion is it to suppose that entire consecration to the great work of God is not the duty equally of all Christians. "What is written in the law? How readest thou?" Under the Jewish economy, this duty was laid on all in the Church, with a penalty of great severity to their failure. "Holiness unto the *Lord*," was the signet for the people as well as the Priest, to be enstamped on the hearts of all alike. More stringent must be the requisition under the Gospel dispensation. How emphatic the words of the Apostle: "I beseech you, Brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Harmonious with the spirit of this exhortation are all the relations of the Christian Church, clearly defined and comprehensive. "We are *one* body in *Christ*; and, *every one*, members *one* of *another*."

Missionaries are called to go in person; others by proxy: none to be idle in the vineyard of the *Lord*. While some are to labor and endure in heathen lands, *all at home* must pray, and sympathize with them—must pray, and "give as God hath prospered them." "As we have opportunity, let us do good unto all men"—the golden rule of Christianity

in its purity. The conditions of success in the work of Missions—and we know of no other—are: *all praying, all doing, all giving*, in their several relations, and in their degree.

Does the Church crave the countenance and blessing of her great Head on her measures and undertakings? Let her members, *let all at home*, do conscientiously and fully *their* their part of the work assigned her. Let their endeavors and their gifts be in exact proportion to its recurring needs and demands. *Let them do and give as if the grand results were dependent solely on their efforts.*

---

### *BISHOP ODENHEIMER.*

THE Bishop of New Jersey, in declining an invitation to attend the Delegate Meeting in California, wrote the following letter to the Rev. Dr. Merrick of Benicia, expressing his regret, and his views of the importance of that meeting. The friends of Missions will be gratified at its perusal.

BURLINGTON, N. J., April 2, 1870.

“REVEREND AND DEAR DR. MERRICK.—Thanks for your cordial letter touching my coming from the gates of the morning to the “way that the sun goeth down,” to take part in the great Missionary meeting in San Francisco. But gratified as I am at the invitation of the Committee, and greatly as my heart desires to see the Bishop of California and his spiritual household, I am forced to decline, in consequence of official appointments reaching into and beyond the month of May. I believe that, with the presence of the Holy Ghost, the Life-Giver, the words which shall be spoken by all who are to share in this Missionary Meeting in San Francisco, will tend to strengthen the bonds of Catholic faith and charity, and to impart a mighty impulse to the growing spirit of fraternal union in the evangelical work of witnessing unto JESUS, ‘unto the uttermost part of the earth.’

“I do not know how it may strike other minds, but for myself there is something heart-stirring in this meeting of the representative men of the Eastern and Western parts of our great country, for the spread of the spirit and the work of Missions. The movement certainly originated in love—love for God and man; and I think that the result will be increased love for Him who is God-man, the glory of the Church and the Saviour of the world. How much grander is the sight of strong men using their strength and giving their thoughts and time to a work like this Missionary gathering, which melts all hearts into unity and union, than to look upon the tokens of activity and preparation for meetings in

which, notwithstanding the best intentions, the strife of tongues prevails, and discord and alienation form the residuum of the eloquence, and the brilliant encounter of party wit and partisan learning.

“There is no such solvent for the Church’s divisions as that Divinest element in spiritual alchemy, LOVE. There is no neater way to trip up all fomenters of divisions—high, low, broad, ritual and radical—and plunge them, ‘not feet only, but also hands and head,’ into the spacious alembic, where love is boiling and bubbling with the intensest heat of the SPIRIT, than just this way of WORK. Yes, *work* for CHRIST and the Church, which the Reverend Secretaries of the Domestic and Foreign Board of Missions, in connection with the Right Reverend the Bishop of California, have planned.

“Therefore, though much to my regret, I cannot be present, I bid God-speed to the good and gracious Services, which shall add fuel to the fire of Divine charity, whereby all Churchmen may be more firmly welded than ever into one heart and one mind, striving together for the faith of the Gospel.

Yours sincerely,

W. H. ODENHEIMER.

## COMMUNICATION.

### THE MISSIONS OF THE MIDDLE AGES.

THE Rev. Mr. Maclear’s Book \* is a succinct and attractively written record of Missionary labors among the barbarous Celts, Teutons, Slaves, and Huns of Europe. The record extends over eight hundred years beginning with St. Patrick in the fifth century, and ending with the once famous, but now almost forgotten Raymond Lull, in the thirteenth century.

St. Patrick, St. Columba, and their co-laborers belong rather to the primitive than the mediæval period, and in their spirit, their teaching, and their mode of working, they resemble the earliest Apostles of the Church rather than the so-called Apostles of the middle ages. Their reliance was upon the Spirit of God, accompanying the truth they preached, taught, and translated into the native language. Their Services were in the native language, and they founded exceedingly successful schools for training a native ministry—schools which not only proved a great blessing to Ireland and Scotland, but also to England and Germany. They had no connection whatever with the Bishop of Rome, nor would Columbanus, the most distinguished Irish Missionary to Germany, submit at all to his authority.

But the Missionaries who, at a late period, went to the Continent of

\* *Apostles of Mediæval Europe.* By the Rev. G. F. MACLEAR, B.D., Head Master of King’s College School, London. Macmillan & Co., Publishers, Cambridge, London, and New York. 1870.

Europe from the schools which Augustine and his successors established in the southeastern part of England, not only sought authority from the Bishop of Rome, but also mingled with the truth they taught, some of Rome's errors, and adopted some of her un-apostolic methods of working. This was much more the case, however, with those missionaries who, at a still later period, went forth from the bosom of the Frankish and German Churches to labor among those who were still heathen. These latter sought the aid of the secular power, and some of them went forth not only with the pomp and ceremonial with which Gregory sent Augustine to England, but attended, also, by companies of armed men, and multitudes of the pagans were baptized when they had received scarcely any instruction, and moved as much, or more by fear of, or desire to please the sovereign who had sent the missionaries forth, as by the limited teaching they had received. Of course such communities lapsed into Paganism, and the work had to be done over and over again ; and in some parts, even to the last, there was only a very partial Christianizing of the people.

A marked characteristic of nearly all the missionaries spoken of in Mr. Maclear's Book, with the exception of the early Celtic, is an eager desire and settled purpose to destroy *with their own hands*, the idols of the Pagans. But this mistaken zeal was productive of more harm than good. Several of the missionaries were slain by the exasperated idolaters ; others of them were compelled again and again to break up their Mission stations and flee to other regions ; while in a very few cases, only, were the heathen so convinced of the impotence of their deities as to listen patiently and respectfully to those who had taken such a summary way of convincing them of their impotency.

But the greatest defect of all in the mediæval missionaries was their failure to translate any considerable portion of the Word of God into the languages spoken by their converts. Almost the only exceptions to this remark were Cyril and Methodius who labored in Bohemia and Moravia, and who in their efforts to give the whole Bible to the people in the vernacular, encountered great opposition from the Bishops of the Frankish and German Churches.

Uninformed or careless writers sometimes assert that when Augustine landed in England, the ancient British Church had been overthrown, and Christianity extirpated by the hordes of Anglo-Saxon invaders, but, as has often been stated before, so Mr. Maclear shows, that this was only the case in the South and Eastern parts of the island. When Augustine landed there were seven Bishops and many other clergy in the Western and Northern parts, and the Bishops not only declined to acknowledge Augustine's authority as Archbishop, but refused to formally co-operate with him in the evangelization of the Pagan parts of the island. And so while the Archbishop's party sent Paulinus to Northumbria, Felix to

East Anglia, Birinus to Wessex, and Wilfrid to Sussex; the English Bishops sent Fursey to East Anglia, Aidan to Northumbria, Finan to Essex, Cedd, Atla, Diumna, and Cellach into Mercia. Though the laborers could not agree together on several points of ritual and discipline, the work nevertheless prospered, and at length, the Missionary stations dotted over the island were replaced by a regularly established Church, and our forefathers, once notorious for their fierceness and barbarity, were so far softened by Christian influences, that in no country was the new faith more manifestly the parent of progress and civilization, and of an ardent missionary zeal.

Some of the many contrasts between the Apostolic and Mediæval Missions are thus stated by Mr. Maclear :

During the Apostolic period, we are chiefly struck by the presence of direct miraculous agency and spiritual gifts, and by the corresponding absence of temporary aid.

In the sub-Apostolic age, again, Christianity found a point of contact with the Greek and Roman mind, as well as a distinct national culture which it could not purify and transfigure. It found also a language long prepared for its service, in which it could every where address itself to the intellect and the reason as well as the conscience of its hearers.

It was the season, too, of its *first love*. Hence the attitude of complete antagonism of its first believers towards Paganism, their repudiation of all compromise, their studious renunciation of all heathen principles and practices. It was the season also of the Church's struggle, always for toleration, sometimes for existence. Hence her conversions were individual rather than national; the new faith made its way from below rather than from above; *not many wise, not many mighty, not many noble were called*.

But even before the beginning of the period, whose chief Apostles we have chronicled, all this had passed away.

The consolation of the slave or of the fugitive in the catacombs had become the creed of the Emperor. Instead of pleading for toleration, the Church herself had learned to be aggressive. The Greek Fathers had moulded her creeds, Rome had regulated her laws, and bequeathed to her its own love of organization and government. No longer in dread of the caprice or malice of the occupant of the Imperial Throne, she awaited, with fixed institutions, magistrates, and laws, the incoming of the new races.

For a while, indeed, her own safety seemed in peril; but when the agitated elements of society had been calmed, she emerged to present to the world the single stable institution that had survived the shock.

In her dealings, therefore, with the new races, there was a great change from the Missions of the first age. Whereas the latter had, from the necessity of the case, worked upwards from below, till at length the num-

ber of converts became too great and too influential to be ignored by the ruler; and the voice from the catacombs found an echo in the palace. During the Mediaeval period all this was reversed.

With an almost monotonous uniformity, in Ireland and England, in Southern and Northern Germany, among the Sclavonic no less than the Scandinavian nations, the conversion of the people followed that of the king or chief.

The fourth century, indeed, presents the somewhat anomalous spectacle of the Emperor Constantine, as yet unbaptized, taking an active part in Christian preaching. But turn where we will in this age, we cannot but be struck by the religious aspect of the temporal rule. The Apostle of Ireland addresses himself to Irish, the founder of Iona to Pictish Princes. Columbanus rebukes Thierri and Brunehaut; Boniface discusses plans for his Thuringian Missions in the Courts of Austrasian Kings; his disciples follow in the track of Charlemagne's victorious armies. It is with a Prince of Denmark that Anskar embarks on his first Missionary voyage. It is to Bogoris, the Bulgarian chief, that Methodius displays the awful picture of the Judgment Day. Moreover, if anything were wanting to complete the picture, it is supplied by the record of the visit of the Missionaries of the Eastern Church to the Russian Court, where the religious aspect of the temporal ruler finds its highest expression, and Vladimir bears the same title as the Emperor Constantine, *Isapostolos, Vladimir, equal to an Apostle.*

---

## GREECE.

Miss Muir, of our Mission at Athens, writes: "This being a very important and interesting epoch in our schools and in the Church, the lessons on the sufferings, death and resurrection of our LORD and Saviour, were committed to memory by the children; and we were very much gratified yesterday to have the Rev. Mr. Claxton, and Mr. Crease, of Philadelphia, with a number of other American travellers, present at the recitations. They had all been through Egypt and Syria, and had seen all the Mission-schools in those lands. They declared that they had seen nothing to equal our schools, as regards the system of thorough Bible teaching and the admirable order that reigned throughout our establishment.

To day we closed for the Easter holidays; although the rain fell in torrents, we had a full school. The morning duties being over, all assembled in the large hall, when part of the eleventh chapter of the First Epistle of St. Paul to the Corinthians was read by one of the teachers; afterwards all joined in singing the hymn

"When I survey the wondrous Cross."

The exercises were closed with the Collect for Palm-Sunday, the Lord's Prayer, the Creed and Benediction."

The following testimony in favor of our schools in Athens, is taken from an article on Missions in Greece, in *Mission Life*, an English periodical, page 353:

"It were not too much to say, that whatever sound Christian education is possessed by the living generation of a people, to whose metropolitan university of old, a Basil, a Gregory Nazianzen, a John Chrysostom, thought it their privilege to come and learn, has been imparted to them through the instrumentality of the Episcopal Church of North America, (in communion with the Church of England,) and by the untiring zeal of the Rev. Dr. Hill, who for many years has united the character of Missionary to the Greeks with that of Chaplain to the English Embassy at Athens. After nearly forty years of battling against such discouragements as a decayed nationality must always furnish, Dr. Hill has at last retired from active work. Except supporting the chaplain of our Embassy, England has, so far, really done nothing towards the direct evangelization of Greece.

"Can it be doubted, that aid of any kind towards such a Mission is the proper revenge upon a denationalized race, which superstitiously believes it can atone for robberies and murders by a few conned prayers or by attendance at "the Liturgy?"

---

### CHINA.

MISS LYDIA M. FAY, after twenty years of faithful, laborious service in our Mission in China, has returned to the United States, at the urgent advice of her physician. She arrived at New York, by way of California, on the 30th of May, with her health improved. After full recovery, she expects to rejoin the Mission.

A daughter of the Rev. Robert Nelson accompanied Miss Fay, for the purpose of pursuing her education in this country.

---

### A F R I C A .

#### FIRST QUARTERLY REPORT OF REV. J. G. AUER.

CAVALLA, March 30, 1870.

PERMIT me to present my first Quarterly Report of this year.

We commenced New Year with two Services in the church. The name of our Saviour JESUS stands at the entrance of every new year, and by the very counting of our years from His birth, we do Him homage.

I preached in the forenoon; in the afternoon, Mr. Bedell, from Rock-

town, read the Service, and the Rev. C. F. Jones, my assistant, preached. The arrangement for our Services in church is thus: Mr. Jones reads the Morning Service on Sundays; I read the Ante-Communion Service and preach. Lately, I have begun to explain the Epistle to the Hebrews, from which the texts are taken in order, unless special occasions demand an exception.

Sunday noon I catechised the young people in Bible history (Gedébo); but it proved too much for me, who am teaching and speaking all the week; therefore, we now have Sunday-school at that time, Mr. J. W. Norwood acting as superintendent of the boys' school, and Mrs. Ware of the girls' school. Only once a month I catechise all the children in church.

The afternoon Service is read by me, and Mr. Jones preaches. When I do not feel too tired, the older scholars come into the parlor on Sunday evenings, where we spend about an hour in singing spiritual songs. Our Services on Sundays are read in Gedébo (native language), except the Psalter and, Lessons, which are not yet translated. Our Christians attend all the Services tolerably well, and fill more than half of the church. Of the heathen, only few attend, because they do not receive tobacco.

On Monday afternoons, I go with the students of the Hoffman Institute into the heathen town, where usually two of us preach to an attentive crowd. Our singing a hymn attracts them. The students themselves are at work in the different Cavalla towns on Sunday, and I shall send you some reports written by them to me, that will prove their work a hopeful one.

On Wednesday evenings, we have Service and lecture, Mr. Jones alternating with myself in reading the Service and lecturing. Sometimes a student reads.

On Fridays, I catechise the school-people on the Catechism, at 7 A. M. Some adults attend, too.

On every holiday, we have the prescribed Services at 7 A. M., with a concise explanation of the Gospel or Epistle, or both. Besides extraordinary occasions, we have Communion every first Sunday of the month.

Once a month we have a missionary meeting, instead of the Wednesday lecture, when both Mr. Jones and myself make addresses, and we all give our mite towards the great cause.

The oversight of the little flock is shared by the Deacon, who lives right among them, and is of them. Our Christians are by no means perfect, and we have to tell them, what St. Paul wrote his: "Let him that stole, steal no more;" "Lie not one toward another;" "Husbands, love your wives, and be not bitter against them;" "Wives, submit yourselves to your husbands, as it is fit in the LORD;" "Study to be quiet, and to do your own business, and to work with your own hands." Generally,

however, there is an honest desire for salvation, and they make good use of the means of grace, striving also to live up to their profession; and they mind their pastor's exhortations.

In order to do something for our Christians, I have put three men to sawing lumber with the saws you have sent. They spend all the week in the bush, but come home on Saturday to spend Sunday in worshipping God properly. They work slowly, yet have already made \$60. Gradually, they must pay for the tools I furnish them. Another man (Mr. Morgan) I have sent to Accra to learn shoemaking from a German shoemaker there. With him went two young men from Hoffman Station—one on my account, the other to be supported by his Station. The latter is to become a shoemaker, too; the former I want to learn bookbinding, and in time to open a store for stationery and books at Cape Palmas.

The school-boys are now buying pencils, paper, etc., with palm-kernels, the only available thing worth money. Some take pennies instead, which they put in the alms-box. Women have begun to bring oyster-shells towards white-washing the Church (shells make lime, you know). The Communion-alms are usually sufficient to pay for the wine, and to support our poor. The students of the Hoffman Institute act as sextons gratuitously.

*Jan. 6th, Epiphany*, the favourite festival of God's messenger to the Gentiles. We went to Church twice to make good use of the day.

*Jan. 10th*.—Our schools re-open; some of the girls were tardy in coming back.

A man from town comes to obtain medicine for a very sick child. I could give him little hope, because the sickness had already lasted a week, and quite exhausted the child. The heathen often wait too long before they use proper means. The poor man was much frightened; he cried, "O, Auer, if that child dies!" I directed him to God, who answers prayer, and he said he knew that. In the morning I heard great lamentation in town; the child was dead.

*14th*.—In the evening, Mr. Cooper lending us his boat and men, the Norwoods, Miss Savery and myself had a pleasant excursion up the river to Hoffman Station. Mr. Seton was away on a journey to the Gaboon. The visitors received a pleasant impression of the station and people, and were rather amused when blind Susan held my hand, and made a few gladsome screams and jumps.

*16th, Sunday*.—Preach in St. Mark's Church, on 1 Chron, 4, 9, 10. In the evening we had Church in the school-room of the Asylum, which was crowded. Mr. Norwood read the Service, and I preached on the Gospel for the day, "The marriage of Cana in Galilee."

*Monday, 17th*.—Go again to Hoffman Station with Mr. Norwood to teach the school chants in the Gedebo Service. The beneficiaries—except two—had not yet returned to school. Teach Mr. N. Gedebo in the evening

*Friday, the 21st*, we held a meeting in the large lecture-room of the Hoffman Institute, both to welcome the new members of the mission, and to re-open the Hoffman Institute, after six weeks' vacation. David Wilson, one of the students, was sent as teacher to the Rev. A. Crummell, on the St. Paul's River.

In the afternoon, Mr. and Mrs. N. have their first attack of African fever, which, by the way, is not so dangerous and terrible a thing as many think. Bishop Payne put the average life of a missionary in Africa at three years, which rather frightened people; as far as our Mission is concerned, it is about fifteen, so far as I know the statistics. Most of our missionaries are still alive in America, and thus it's difficult to judge.

*Jan. 25, Conversion of St. Paul.*—After we came out of Church (8 A.M.) we found the town in commotion. Yia, an elderly man, had been shot on his farm, and his body was being brought home. It was supposed to be the work of the hostile Gedeboes, and the soldiers stopped twenty-eight women belonging to that party, who were passing the town during the day. They were all put into the "stocks," except one Christian from Hoffman Station, who was allowed to stay on the station, and after a few days we could send her home. The very fact of these women passing the town after the murder, proves that they were ignorant of it. But heathen practices are seldom reasonable. The women were kept as hostages, I was told, that the "palaver" might be settled more readily by the other party.

*February 1st.*—A sad story. Two women were killed by "sassawood" (a decoction of a poisonous bark). They were suspected of carrying tales to the hostile party, to whom they originally belonged, but had been married here. The poisonous water is always applied, in doubtful cases, to ascertain the guilt or innocence of the accused person. If the copious draft is retained, it is sure to kill, and that is proof of guilt. One of these women died at noon, the other at evening. After death the young men dragged them out on the open beach, leaving them on the sand right before our windows. Many people, young and old, stood around the body, exultingly mad, laughing, screaming, and treating the corpse in a shocking way. To see the people dance and clap their hands before a murdered woman, to hear their maddened howls and hellish laughter is the most disgusting picture of heathenism. And I am pained to be compelled to add that most of our school-girls—the largest especially—were *there*, evidently enjoying the scene with the rest. They received their punishment, but it is sad that this has happened. The influence of their native teacher was—to my knowledge—only bad. None of the boys had gone near the place. After I sent a message to town, an old man came and dispersed the terrible crowd. But the same horrors were repeated, when, in the evening, the second woman died. Such is heathenism; it turns people, usually quiet and decent enough, into demons and wild beasts.

And out of such people our Christians come. Such horrors, however, might properly and soon be stopped by the Christian Government at Cape Palmas, ten miles from here; and they claim this portion as part of Liberia.

*Feb. 2d.*—Purification of Virgin Mary. We went to Church as usual, at 7 A.M. It feels good to have a congregation, however small and weak, singing praises to God our SAVIOUR in the midst of heathen darkness.

*Feb. 3d.*—A school-boy writes me that he always prays God for me to make me strong and well. I am thankful for it.

*Feb. 6th.*—To-day a school-girl was admitted to Holy Communion. She could not be confirmed (the Bishop being absent), but she had some preparatory instruction, and in Church she stood before the chancel, and said the Creed aloud, and received a blessing from the minister.

*Feb. 8th.*—Late last evening I was told that Mawude, an old Christian woman, had died in the neighbouring town, and that her heathen family were going to bury her in heathen style. Early this morning I went there, with Mr. Jones. The scaffolding that was to receive the corpse and the decorations was already erected. Mr. J. doubted that the body would be given up, judging from previous attempts of the kind. The head man of the family paid me many compliments, a sure sign of non-compliance. He said it would be a great shame to let the body go; friends were invited (and indeed they were already coming, bearing their "offerings for the dead"). It might be interesting, but too long, to give such a conversation verbatim. At last I rose, saying, "The woman is baptised; she belongs to our people. Your sacrifices and demon-work is like the moonlight, which must give way to the sunlight, which our religion brings." The man said, "Ah, sure! but the moon is first." "At twelve o'clock I shall send the coffin to your west gate, and the body must be ready, without any sacrifice put in with it." No carpenter being at home, Mr. Norwood and myself made the coffin, and covered it with blue cloth, because the people have a great objection to our undecorated palls. The body came in time; before the church door I examined it, but found, besides a few beads, a broken looking-glass and a leaf of tobacco, nothing objectionable. The coffin was closed, and the Service commenced. Heathen people filled even the passages, and I could not forbear giving them a little sermon before we proceeded to the grave. The heathen saw that day that we also honor our dead.

*Feb. 14th.*—John Bohlen, of the Hoffman Institute, begins to teach the girls' school, assisting Mrs. Ware; he continues to attend some recitations in the institute.

*Feb. 16th.*—Mr. Winwood W. Reade, the author of "Savage Africa," came yesterday from Cape Palmas, and to-day went to Bohlen Station, in order to visit a large lake, said to be north-west of Webo. Jos. Russell goes with him as interpreter.

*Feb. 19th.*—Went to Cape Palmas with Mrs. A. She had a hammock for one mile beyond Cavalla (the people dare not go farther at present), after that we walked two miles to the lake, where we took a canoe. It was dark before we landed. The lake was not quite full yet, so we “stranded” in shallow water, about 100 yards from the shore; and our crew consisting of a one-legged man and a boy, I had to take off my shoes and carry Mrs. A. ashore, and I found it a great advantage to have a small wife.

*Sunday, Feb. 20th.*—Went to Hoffman Station with Mrs. A., where I gave instructions in the singing of Gedebu chants, and made a short address to the congregation. It was their Sunday-school time. In the evening we had a “full house” at the Asylum, there being no Evening Service in church, and many old people cannot walk as far as the church, when there *is* Service.

*Feb. 21st.*—Meeting of the Standing Committee, when three students of the Hoffman Institute—one Liberian and two natives—were admitted as candidates for Holy Orders, and the application of some others was discussed. Miss Gregg arrived unexpectedly from Rocktown. Mrs. Auer had never met her before.

*Feb. 22d.*—Go to Hoffman Station with Miss Gregg and Mr. Norwood; on the road we met Mr. Ryder, United States Consul at Sierra Leone. At the station I taught psalm-singing again, and at last succeeded in having the *Venite, Gloria in Excelsis, Te Deum*, and some psalms sung properly.

The mail from England arrived in the afternoon. The Rocktown men came to the steamer in strong force, the Cape Palmas men went out to meet them, their canoes decorated with all sorts of flags, but they came too late, and there was, happily, no fight. Rev. Mr. Hausser, of the Bremen Mission, came ashore to look after the grave of Rev. J. Steinemann, who died on his homeward voyage, and whom the Bishop buried in the hospital garden. Having known Mr. H. at Basel, I was glad to meet him again.

*Feb. 23d.*—After settling some accounts with our treasurer, we prepared to go home again. Mrs. A. was not well; I gave her some medicine, and Mrs. C. something to eat, and off we went. From Graway she had to walk (four miles), but we reached Cavalla in good time, and safely.

*Feb. 24th*—St. Matthias’ Day. I had to leave the whole Service to Mr. Jones this time.

*Feb. 27th.*—*Quinquagesima.* An infant was baptized to-day.

*Mar. 2d.*—Ash Wednesday. We had Church at 7 A.M. and 6 P.M.

*Mar. 6th.*—Mr. Reade returns from his journey into the interior. He could scarcely walk from fever and weakness. Several strong doses of medicine (quinine chiefly) set him right in two days. He stayed over two weeks, and then proceeded to the Gold Coast.

*First Sunday in Lent.*—Re-admitted several school-girls to Communion.

From Tuesday to Thursday, sickness prevented me from work in school and Church. Mr. Jones conducted the Services on the Ember-days.

In the catechizations on Fridays (of which mention was made before), the sufferings, the death and resurrection of CHRIST are explained in detail. That anchor-ground of our faith and hope I want our young Christians to be thoroughly acquainted with.

The pastoral work among the students, preparing for work, correcting translations, etc., take considerable time; so does the care for provisions, clothes, stationary, books, the manifold accounts and little payments, etc. In translating, I could do but little these last three months, nor was I able regularly to keep up the Bible-meetings in the house—one for men, and one for women.

—  
FROM REV. A. CRUMMELL.

BUCHANAN, BASSA COUNTY, LIBERIA, W. A., }  
2d March, 1870. }

AT the request of the rector, wardens, and vestry of St. Andrew's Church, I have come down here to lay the corner stone of their church. The ceremony took place last Thursday, the 24th.

Failing to secure a direct conveyance by sea, I took the overland route; and thus have seen for the first time a few things, and met with some incidents which, perhaps, may interest you.

SPIRITUAL DESTITUTION.

I left Monrovia on the 29th, and paddled up the Messurado river, some eighteen miles to its head. For nearly half its length it is quite a wide river, but gradually narrows its channel, until it becomes a tiny creek, with hardly sufficient room for another canoe to pass. We reached Reubenville, a small trading town, about 11 o'clock at night. Late as it was, and although everybody was aroused from sleep, yet the very first question after the customary salutations was, "Ah, Mr. Crummell, what is the reason our Church don't send missionaries to preach to us traders in the country?" The young man who thus addressed me, acted as sexton when I organized Trinity Church, Monrovia, in 1853; and has ever since been connected with the Episcopal Church.

He represented to me that Liberian traders were residing in factories, all around him; and that natives of various tribes, and Congoes in large numbers, and villages, clustered about these factories; but that, month after month passed away and nobody came to preach to them. "Every Sunday," he added, "we can gather a good Sunday-school of Liberians and natives, and give you a good congregation. Send us a missionary:

let him live here, or at some other town; and give us one Sunday, and take another factory another Sunday; and in this way keep us from living like heathens, and let us feel that we are yet Christians!"

We rose, Sunday morning before sunlight, and crossed the "Old Field," a level plain of four miles, which separates the Messurada from the Junk river. Here we came to a country, intersected on every side by little tiny creeks, natural canals, if I may so term them, running for miles in every direction. I have never seen such a country in America. The only thing any way resembling it, that I now remember, are the meadow lands of Wiltshire, England, with their numerous rivulets and water courses: only this land is a low, marshy country, abounding in standing pools, with the rankest vegetation, passing beyond the lowest banks, and shooting up in the most luxuriant forms even in the middle of these streams; the bamboo, the palm, and other tropical trees, overshadowing the streams, giving indeed continuous shade, but shutting out every particle of air, and intensifying the mephitic odors, and the deadly malaria of the swamp land.

#### RELIGIOUS SERVICE.

After a few hours' ride in our canoe we stopped at the house of Mr. G——, who has taken up his residence in this almost desolate region for the purpose of trading. After our toilet duties, and a most welcome breakfast, I asked permission to hold Divine Service, which was most gladly given. I found here two married couples, Liberians, and four single men, and children; two native chiefs and their dependants and boys: but all speaking English. Both of the women were members of churches. One elderly man was an elder in the Baptist communion. My host had been a disciple, but had fallen; and alas, how low! The women thanked me with tearful gratitude for offering to preach to them. They had not heard a sermon for a year! I used the Sentences, Exhortation, Confession, and Morning Prayer. We then sang a hymn—"Come ye that love the **LORD**," &c., and preached to my mixed congregation of Americans and natives—sixteen of us, from 1 Timothy, 1-15: "This is a faithful saying," &c. I have every reason to believe that my exhortations had due effect; for, soon after service, all the men came to me in the yard, for conversation. *One* of them, the Baptist elder, and he the only person in the household, had absented himself from Service—he came to me and thanked me for my address; but on my remarking that he had been absent, he excused himself on account of his clothes, but he had heard every word I spoke. I used my opportunity to remonstrate with him for his absence on such a flimsy excuse, and to reprove him for living with these people for months, without assembling them, Sunday by Sunday, for prayer and Bible reading. He acknowledged his error, and promised that in the future, he would do his best on the **LORD**'s day.

Another one of the company, a young man, came voluntarily, confessing his sins, and inquiring what was his duty. He told me he had been utterly indifferent to religion, but recently he had felt his sins, and was desirous of serving his God. I strove to press upon him *immediate* self-consecration to CHRIST.

#### NATIVE TRIBES DESIRE SCHOOLS.

I found the *native* men interesting persons. They come from the *Gibbi* country, a people kindred in blood and language to the Bassa people. They live in the hill country, two days walk from the coast; and my host informs me that they are a most enterprising, thrifty, and industrious people. On a recent trading visit to them, the king of the country begged him to get an American teacher for his people, and offered to build a house for the teacher and the school-room. This fact is now getting to be a common one in all our neighborhoods. I know of some four native kings who are ready to build school-houses, and dwellings for teachers, if teachers are sent to them. So constant has been our intercourse with native tribes, and so strong the influence we have exerted among these people, that they have become saturated, if I may use such an expression, with our civilized habits, customs, ideas and feelings: and there is an indefinable and pervasive desire extending through many tribes, quickening the pulsations of divers kings and headmen; not indeed for the Gospel, but for something elevating; and first of all it expresses itself in the earnest call for schools and teachers.

We spent the afternoon and evening in singing psalms and hymns. At bed-time I read God's Word, gave an exposition and prayed, and then retired for a few hours' rest.

A little after midnight I was called up, and we resumed our journey to Junk; for a few miles the scenery seen by moonlight was exceedingly wild, and the banks of the river in many places high and thickly covered with trees of a large growth. The wild animals were stirring, and noisy with clanmors. This is the region of the alligator, the baboon, and the rhinoceros. The river is famous for fish, and contains the largest oyster banks in Liberia.

#### TREACHERY OF A HEADMAN.

We reached Junk between 9 and 10 o'clock. At about 2 I started again up a third river, the Farmasetta, and travelled until 10 o'clock at night, without seeing a single civilized man or habitation, and meeting with but one canoe. This river, like the others, although at first broad, soon runs down to a single watercourse from 15 to 26 feet wide; exceedingly disagreeable from the lack of air, the unsightly banks of mud, and the deadly odors. Our journey ended at a rude country town, where I met a hospitable headman, who gave me a little house about 9 feet wide to sleep in, and a very hard bed to lie upon. Before I

retired, however, his people brought me boiled rice, two boiled eggs, and a chicken, *fried* in palm oil, which tasted to me better than any fowl I ever ate before in my life. After a good night's rest I rose early to start for Bassa. But my *hospitable* host of the last night proved a rogue in the morning. Although paid beforehand to carry me in a hammock, he deceived me, and left me, carrying off the four hammock bearers.

Although quite lame, nothing was left for me to do but to pursue my journey on foot. At a short distance from the town I came upon factories of Liberians, some of whom I knew. Two miles further on I reached a mission station and chapel, and remained a brief time to see the opening of the school. From this place I had six miles of hard travel on the beach, in the burning sun, to Little Bassa. And here, tired, faint, almost exhausted, I reached somewhat of an oasis.

#### A CHRISTIAN CHIEF AT LITTLE BASSA.

Little Bassa is the centre of a large section of the Bassa tribe. Its towns cluster in this neighborhood to a distance of ten or fifteen miles, with a population of from 10 to 12,000 people. Right here on the seaboard, perched upon a striking elevation, is the residence of L. K. Crocker, the son of the former king. Mr. C. is a civilized gentleman, residing in a commodious frame dwelling, with his people in their native huts and towns, dwelling on every side around him. I was exceedingly wearied when I reached this station, and staggered up the hill with no little difficulty. The first person I met was Mrs. Crocker, an active stirring little woman, with the brightest eyes and the cheeriest looks. On enquiring for Mr. Crocker, she directed me to the next building, his blacksmith's shop, where I was met by a short but rather stout man, who addressed me in a most courteous manner, in the plainest English, and invited me to his house.

#### AN EARLY PUPIL OF REV. DR. SAVAGE.

*"Cast thy bread upon the waters, for thou shalt find it after many days."*

Mr. Crocker was a pupil of the Rev. Dr. Savage, when many years ago he was a missionary at Mount Vaughan. He speaks of his old master with warm affection and grateful respect. Mrs. Crocker is a Massachusetts woman. They have three children.

After leaving Mount Vaughan, Mr. Crocker became a Baptist, and was employed until the commencement of the late civil war as a Missionary Teacher. Being the son of the late king, and himself the chief personage in the neighborhood, his word is law among all the great chiefs, and his authority undisputed. His influence for Christianity has been great, and numbers of his people have been converted. At an Evening Service I held here, several of the native Christians were present, and listened with attention to the remarks I addressed to them. Mr. C.

preaches to his people every Sunday, and has a congregation of from 50 to 60 persons—natives.

It is a matter of the greatest importance that this important post should be at once occupied again; and Mr. Crocker says that if the Baptists do not send a missionary, he will make arrangements for an Episcopal Missionary to occupy the field, and carry on the work of Missions among his people. At the same time he says there is plenty of room in the neighborhood for an Episcopal Mission, and he will give his sanction to any persons who will proclaim the Gospel of CHRIST.

#### GRAND BASSA.

Mr. C. very kindly procured me four hammock-bearers; and we started an hour or two after midnight for Grand Bassa. The bearers were fine, strapping fellows, who ran all the distance down—say twenty-seven miles—in six hours. Passing through Edina, I got a boat from that devoted layman, who is a pillar in the Episcopal Church in Liberia, Mr. John Crusoe, and reached Rev. Mr. Wilcox's house Wednesday morning about nine o'clock. Half an hour before my arrival, he had written to Mr. Crusoe, giving me up, and had commenced the preparation of an address.

#### LAYING THE CORNER-STONE—THE SITE ONCE A BATTLE-GROUND.

On the following morning, about noon, the people of Buchanan assembled on the ground, kindly given by a liberal and wealthy layman of our Church—Mr. S. Horace. The site is the spot where a most decisive battle was once fought between the Liberian settlers and the Bassa natives; and the corner-stone was laid in the very identical place where, in that same battle, Taplin's head, the man who led the heathen hosts, was cut off, during the fight, by an American settler. A daughter of that valorous American was present at our exercises. How strange are the ways of GOD!

#### GENERAL INTEREST MANIFESTED.

Great honor was shown us by the people of Buchanan and the neighboring villages. All the merchants, both Liberian and foreign, closed their stores, and gave us their presence. Seats were provided for the large assemblage, and we were canopied over in two beautiful aisles, by the graceful, long-stretching leaves of the palm. The Services were held at a desk placed near the corner-stone, where we were surrounded by the leading ministers of the various denominations, who rejoiced with our joy; and by the chief men, judges and magistrates of the country. The singing was unusually good, and sounded finely in the open air, aided by the deep bass of the neighboring ocean. At Mr. Wilcox's request, I laid the corner-stone, and then I delivered an address to the large assembly.

On Sunday, I preached for St. Andrew's congregation, and I was glad to see the presence of many leading persons in the community at this church—merchants, judges, and foreign residents. At noon, I visited, on

request, the Methodist church, and addressed the Sunday-school, and afterward the Episcopal Sunday-school.

Wednesday, March 2d, I preached again for St. Andrew's people. The rest of the week I spent in visiting the river settlements, and looking after some of my former Mount Vaughan students. One I found here district attorney; another a merchant.

#### FAVORABLE IMPRESSIONS OF BASSA COUNTY.

I have been exceedingly pleased with my visit to Bassa County. The people are all alive with thrift and energetic activity. I noticed that although much wealth has been accumulated here, the people retain great simplicity of manners. But few servants are employed in the leading families, and mothers and daughters are content to do their own work. The wife of one of the leading merchants has herself opened a coffee farm on the Benson River, and, unassisted by any one, built her own house, where she spends most of her time coffee-planting. I found some of the most prominent citizens in the Sunday-schools, superintending or teaching. The chief patrons of God's work are rich men here—not patrons, but stewards of God, and, when called upon, they willingly give four and five hundred dollars for a good work and God's glory.

Great evils do abound; but with the zeal and devotedness of holy men and women in the community, their influence is greatly lessened.

#### CHURCH AND SCHOOLS.

The schools are in a good state. Mr. Wilcox's parish school is well attended—nay, overcrowded—in a small school-room; and Mr. Blyden, his school-master, is both intelligent and painstaking. I was glad to hear Mr. Wilcox well spoken of by the good and holy.

I have found in Bassa County not a few civilized natives, living Christian lives: *two* men of standing and influence, and quite a number gathered in, with our Liberia children, in day and Sunday schools. Several are members of churches; a few are married to Liberian women; *one* I found a teacher in a Sunday-school. There are several native boys in Bassa, learning trades—cabinet-making, carpentering, tinner's trade, and blacksmithing.

---

---

### *EXPLORATION IN WEST AFRICA.*

THE following paragraphs are from a communication by the African traveler, Winwood Reade, to the *West African Record*, or *Cavalla Messenger*. Mr. Reade has been engaged for several months in exploring the interior from several points on the West Coast—Sierra Leone, Monrovia, and Cape Palmas. He gives some facts of interest respecting the river Niger. His expedition up the Cavalla proved abortive, from obstacles long existing and long felt by our Mission. The country is in possession of numerous small tribes, in government

independent of each other, and having mutual jealousies, which lead to feuds and wars, not only among themselves, but between them and the tribes on the coast, preventing, at times, all intercourse both in travel and trade. This unfavorable state of things must continue indefinitely, till the navigation of the river, by steam, forces on them the knowledge of their own interests :

*To the Editor of the West African Record :*

DEAR SIR: Will you permit me to correct an error in your impression of last month? I do not pretend to have discovered the source of the Niger; I can claim to have been much nearer to its source than any other traveler—that is all. I struck it 250 miles N. E. of Sierra Leone; it was then a small river; and the supposition so common in Liberia, that the Niger exists at the back of Cape Palmas, must, I think, be erroneous. I imagine that the point on the seaboard which is nearest to the source of the Niger is Sierra Leone itself, or perhaps Sherbro. The evidence collected by me on the banks of the Joliba, or Great River (as the Niger is called by the natives), fully supports that collected nearly fifty years ago at Falaba, by my illustrious predecessor (in that town), Major Gordon Laing, who was afterwards killed at Timbuctoo, and whose name occurs in the early history of Liberia. He settled the first palaver between the natives and the settlers.

It was supposed by Bishop Payne that the Niger issued from a great lake interior of the Cavalla region. This is simply a conjecture; and I much doubt whether the great water which the natives speak of as existing in the Northeast is a lake. The accounts which I obtained of it in my trip up the Cavalla river were most confused; but, according to all of them, *there was a ferry there*. Now, this looks more like a river than a lake. It is so broad, say the natives, that when a man wishes to cross he must fire a gun, or show something white. A man, therefore, on one side of this water can see a white cloth held up by a man on the other side. It would be easy to ascertain, by experiment, the maximum distance at which such an object could be seen, and so to obtain the greatest possible breadth of this water, from which the Cavalla River is said to flow. There is little doubt that the country behind the coast range of mountains is a basin at some elevation above the sea, and watered by large rivers. I have long had reason to doubt the existence of the high mountain range called the Kong Mountains (*Kong* is a Mandingo word, meaning *hill*). And my doubts have been greatly confirmed by information which I have received from that observant and enterprising traveler, Mr. Benjamin Anderson. At Musadu, he was nearer to the supposed site of the Kong Mountains than any one has ever been, and there found himself in a prairie country.

My trip up the Cavalla River has no geographical importance; but it may be of interest to the readers of the *West African Record*. Mr.

Nelson, in the most liberal manner, provided me with all that I required, and placed me under the charge of Mr. Richard Watkins, who took me up to Bohlen (at the Falls) in his canoe. Mr. Auer provided me with an interpreter—one of his pupils—and with letters to Mr. Neufville and to Mr. Brownell, at Bohlen. I noticed a peculiarity in the Cavalla: it is fresh almost to its mouth; and there are few creeks. The fall of the water is remarkable. Mr. Watkins places it at thirty feet. The Cavalla, though narrow, is deeper than most of the minor rivers of the coast, and I believe admits of navigation by small steamers during almost the whole year. Its banks are well populated; unhappily, wars are frequent; but increased trade will correct this evil, which is owing chiefly to the number of petty independent tribes or clans. The resources of this region are great; camwood and palm oil-trees abound; and there are forests of wild coffee as yet untouched. There is a considerable wild coffee trade in the River Nunez; the coffee can be obtained with still greater facility in the Cavalla. Money is the requisite in that river. It is well known that the natives will not begin to work till they receive the goods. There is, also, good reason for believing that the hill regions contain mineral wealth.

My effort to penetrate into the interior was not successful. In the first place, it is the wrong time of the year; the young men are busy with their farms, and it is difficult to get carriers on that account. October would, perhaps, be the best month for a traveler to select. But the jealousy of the natives respecting trade—they like none to carry money inland but themselves—the multiplicity of dialects requiring interpreter upon interpreter—the reluctance of the natives to “tote” more than one day’s journey from their home—and the frequency of war, will always render a long journey impossible, or almost so, in this part of Africa.

The people of this country hold a middle place among the Africans. They are inferior to the enterprising Mandingoës and kindred tribes of the Niger region, and to the elegant Fantees of the Gold Coast; they are superior to the abject savages whom I have met with in similar regions (forest mountains) interior of Sierra Leone, and the Gaboon. They have no arts; they do not spin cotton (though there are tribes farther back who do so), and they do not understand washing gold, which is certainly found in their country; but they are industrious, as is proved by the abundance of rice. In their laws, manners, treatment of strangers, etc., they do not differ much from other Africans. There is a great family resemblance among the numerous tribes whom I have visited in my travels.

With one exception, every one whom I met assisted me to the utmost in his power; my thanks are especially due to Mr. Watkins and to the Rev. Mr. Neufville.

WINWOOD READE.

## BOOK NOTICES.

*Travels in Little-Known Parts of Asia Minor*; With Illustrations of Biblical Literature, and Researches in Archæology. By REV. HENRY J. VAN LENNEP, D.D. Thirty years Missionary in Turkey. With Maps and Illustrations. New York: A. O. Van Lennep, 76 East Ninth street. 1870.

DR. VAN LENNEP is a native of the land of which he writes; is acquainted with five or six of the languages of the East; has a great love for, and has made himself familiar with, Oriental lore of various kinds, and for nearly a generation he has been one of the leading Missionaries of the American Board. We may therefore expect that his work is superior to the books of ordinary travellers, as indeed it is. No one who consults it for information about the country, the various peoples, their character, habits, literature, beliefs, etc., will be disappointed. Much valuable Missionary information is also given. Dr. Van Lennep, in his preface to the book, says that he has been driven from his chosen field of thirty years labor, for presuming to defend the religious liberties and rights of the sixty new-born Evangelical Churches of Western Asia, and for expressing views based upon a broader experience, and more generous sentiments, than have fallen to the lot of some other Missionaries of the American Board. The work is published by John Murray, of London, and republished in this country by a brother of the author. It is in two volumes. Price, \$6.

*Rameses The Great; Or Egypt 3300 Years Ago*. Translated from the French of F. DE LANOYE, with Thirty-nine Wood Cuts. By Lancelot, Sellier and Bayard. New York: Charles Scribner & Co. 1870.

THIS volume is not a mere compilation of the statements of others, but the work of one who is himself well versed in the subject of which he writes. It is devoted to the wonders of ancient Egypt during the time of the Pharaohs and under Sesostris, the period of its greatest splendor and magnificence. The monuments, the palaces, the pyramids, and the works of art are not only described in the text, but reproduced in a series of very attractive illustrations, as they have been restored by recent explorers aided by students of Egyptology.

*The Aldine Press; A Typographic Art Journal*. January to May Numbers. New York: Sutton, Bowne & Co.

THE paper, press-work, and illustrations of this monthly are excellent, but the reading matter is limited in amount, and of no particular merit.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 1st, 1870, to June 1st, 1870:

## CENTRAL NEW YORK.

Adams—Emmanuel.....	2 60
Augusta—St. Andrew's.....	5 00
Bainbridge—St. Peter's.....	6 30
Baldwinsville—Grace.....	7 31
Big Flats—St. John's.....	1 50
Binghampton—Christ.....	22 76
Camden—Trinity.....	2 95
Carthage—Grace.....	3 55
Cazenovia—St. Peter's.....	26 08
Champion—St. John's.....	2 15
Cleveland—St. James'.....	2 47
Constantia—Trinity.....	1 00
Cortland—Grace.....	4 00
Elmira—Trinity.....	43 31
Fayetteville—Trinity.....	3 30
Holland Patent—St. Paul's.....	3 12
Homer—Calvary S. S., for Africa.....	4 00
Horseheads—St. Matthew's.....	1 00
Ithaca—St. John's.....	160 24
Jordan—Christ.....	6 50
Manlius—Christ.....	8 30
McLean—Zion.....	1 00
New Berlin—St. Andrew's.....	42 00
Norwich—Emmanuel.....	10 25
Oswego—Christ.....	26 87
" Evangelists.....	9 00
Oxford—St. Paul's.....	166 00
Pierrepont Manor—Zion.....	17 72
Rome—Zion.....	26 50
Seneca Falls—Trinity.....	23 00
Syracuse—St. James'.....	46 35
Utica—Calvary.....	5 00
" Trinity.....	13 75
Waterloo—St. Paul's.....	46 02
Watertown—Grace.....	12 96
Waterville—Grace.....	3 53 \$762 34

## CONNECTICUT.

Milford—St. Peter's S. S., 2 classes	3 41
Naugatuck—St. Michael's.....	14 45
New Britain—St. Mark's.....	36 00
New London—St. James', add'l...	20 00
Portland—Trinity.....	20 00
Southport—Trinity, \$1.47; for China, \$5; for Japan, \$5; in memoriam of Mr. and Mrs. Andrew Bulkley, \$25.....	36 47 130 33

## DELAWARE.

Christiana Hund.—Christ, 5c. coll.	40 60
Stanton—St. James'.....	8 00 48 60

## FLORIDA.

Palutka—Norman and James' Miss'y Box.....	2 00 2 00
---	-----------

## GEORGIA.

Rome—St. Peter's S. S., Easter offering for China & Japan	34 65 34 65
---	-------------

## ILLINOIS.

Albion—Miss'y Boxes.....	3 00
Belvidere—Rev. J. A. Fitch.....	10 00 18 00

## IOWA.

Davenport—Griswold Coll., Box 3228.....	5 60 5 60
---	-----------

## KANSAS.

Wyandotte—St. Paul's S. S.....	5 00 5 00
--------------------------------	-----------

## KENTUCKY.

Frankfort—Ascension, for Greece.....	20 00
Lexington—Christ.....	228 00 248 00

## LONG ISLAND.

Brooklyn—St. Mark's S. S., Easter offering.....	13 25
" St. Peter's F.M.B. Soc'y.....	26 97
" Miss H. Campbell.....	1 00
" Messiah S. S., Easter offering for China.....	69 29

Flushing—Union Place, 11 Boxes.....	4 65
Jamaica—L. K.'s Box.....	7 00

Rockaway—Trinity.....	10 00 132 16
-----------------------	--------------

## LOUISIANA.

Houma—St. Matthew's.....	19 55 19 55
--------------------------	-------------

## MARYLAND.

Baltimore—Grace, Mr. Wyman, at the discretion of Rev. Mr. Auer, Africa.....	100 00
Frederick—All Saints', 5c. coll.....	50 00

Monkton—St. James'.....	18 20
-------------------------	-------

Prince Geo. Co.—St. Thomas'.....	5 00
West River—Rev. Dr. Hodges.....	20 00 193 20

## MASSACHUSETTS.

Boston—St. Paul's.....	33 00
Lawrence—Grace S. S.....	25 00

Longwood—Our Saviour S. S.....	33 60
Newton Lower Falls—St. Mary's S. S.....	33 69

North Adams—Rev. A. B. J.....	6 67
-------------------------------	------

Pittsfield—Mrs. and Miss Newton, semi-annual cont'n.....	50 00
--	-------

Southboro'—St. Mark's.....	15 64
----------------------------	-------

Wilkinsonville—St. John's S. S.....	5 00 202 60
-------------------------------------	-------------

## MICHIGAN.

Ann Arbor—St. Andrew's.....	48 97
-----------------------------	-------

Coldwater—St. Mark's, a member, ½.....	3 65
--	------

Jackson—St. Paul's, Woman's Misionary Soc'y, quarterly paym't for Miss Scott's salary .....	112 50 165 12
---	---------------

## MINNESOTA.

Winona—St. Paul's.....	11 01 11 01
------------------------	-------------

## MISSOURI.

Monroe—St. Jude's .....	7 50
-------------------------	------

Kirkwood—Grace .....	15 00 22 50
----------------------	-------------

## NEW HAMPSHIRE.

Keene—Rev. E. A. Renouf and wife .....	20 00 20 00
--	-------------

## NEW YORK.

Bedford—St. Matthew's, \$41.64; S. S., \$7.17.....	48 81
--	-------

Harlem—St. Andrew's S. S.....	128 05
-------------------------------	--------

Luzerne—St. Mary's.....	1 00
-------------------------	------

Newburgh—St. Paul's.....	12 36
--------------------------	-------

## Acknowledgments.

<i>New York</i> —Jas. K. Gracie.....	20 00	SOUTH CAROLINA.		
“ Allan Napier.....	1 00	<i>Cheraw</i> —A. F. O. M.....	20 00	
“ Anthor Mem. Ch. Mis- sionary Boxes.....	6 50	<i>Glenn Springs</i> —Rev. C. F. Jones, for China.....	4 00	
“ St. Ann's, 5c. coll. per Miss Staley.....	4 00	<i>Oakley Station</i> —Box 1763.....	2 00	
“ St. Thomas'.....	71 10	<i>Upper St. John's</i> —Epiphany.....	23 25	49 25
“ Trinity.....	62 67			
“ Chapel.....	468 61			
<i>Pelham</i> —Christ S. S.....	25 00	TENNESSEE.		
<i>South Yonkers</i> —Mediator.....	26 32	<i>Knoxville</i> —St. John's S. S., for China.....	35 60	
<i>Warwick</i> —Christ Miss'y Boxes...	20 57	<i>Memphis</i> —Canfield, Colored Or- phan Asylum, for Af- rica.....	1 79	87 39
NEW JERSEY.				
<i>Clarksborough</i> —St. Peter's S. S., for Africa.....	8 21	VERMONT.		
<i>Camden</i> —St. Paul's.....	27 85	<i>Fairfax</i> —Christ.....	7 50	
<i>Dover</i> —St. John's.....	3 50	<i>Farfield</i> —Trinity.....	3 00	
<i>Orange</i> —Mrs. Hustis, special for Mrs. Hill, for Cretan Children.....	20 00	<i>Northfield</i> —St. Mary's.....	10 00	
“ Grace, add'l.....	95 00	<i>St. Albans</i> —St. Luke's.....	25 00	
<i>Woodside</i> —St. John's, \$3; Box 1333, \$1.....	4 00	<i>Woodstock</i> —St. James'.....	8 58	54 08
OHIO.				
<i>Cincinnati</i> —Trinity S. S.....	45 00	VIRGINIA.		
<i>College Hill</i> —Grace, for Africa.....	6 00	<i>Alexandria</i> —Theo. Sem'ny.....	5 00	
<i>Mansfield</i> —Grace, 5c. coll.....	25 00	<i>Berryville</i> —Grace.....	11 00	
<i>Mount Vernon</i> —St. Paul's.....	15 00	<i>Charlottesville</i> —Christ, for ed. of Chinese Boy, China.....	20 00	
<i>Piqua</i> —St. James' S. S.....	63 89	<i>Fauquier Co.</i> —Leeds Parish, for Am. Ch. Miss'y Society.....	35 00	
<i>Spencer's Station</i> —M. E. Swayne.	1 00	<i>Goodson</i> —Emmanuel, for support of Station at Boropo, under Rev. G. W. Gib- son, Africa.....	10 00	
<i>Urbania</i> —Epiphany.....	4 27	<i>Leesburgh</i> —St. James' S. S., for China and Africa.....	40 00	
<i>Zanesville</i> —St. James', 5c. coll., \$19.50; Eddie's Mis- sionary Box, \$3.....	22 50	<i>Lunenberg Co.</i> —Mrs. Anna Neblett	5 00	
	182 66	<i>Richmond</i> —Richmond.....	5 00	
PENNSYLVANIA.		“ Grace S. S., for China.....	2 60	
<i>Churchtown</i> —Bangor Ch. S. S....	2 00	“ St. James', for Africa.....	5 00	
<i>Media</i> —Christ.....	10 00	<i>Suffolk</i> —St. Paul's.....	5 55	
<i>Philadelphia</i> —H.....	100 00	<i>Wytheville</i> —Ten Mission Boxes, through Mrs. F. D. Goodwin.....	12 50	156 65
“ Grace S. S., for Afri- ca, \$200; estate of A. Lehman, for pur- chase of Bible in Chinese language, for China, \$57.....	257 00	WESTERN NEW YORK.		
“ Redemption.....	5 00	<i>Geneva</i> —Box 1128, \$2.05; 1128, 51c.	2 56	
“ St. Luke's, a mem- ber.....	10 00	<i>Honeoye Falls</i> —St. John's.....	5 45	
“ St. Philip's, Miss'y Society.....	300 00	“ E.".....	1 00	
<i>Radnor</i> —St. David's.....	10 00	<i>LeRoy</i> —St. Mark's.....	15 78	
<i>Shannonville</i> —St. Paul's S. S. Mis- sionary for Japan.....	7 40	<i>Lewiston</i> —St. Paul's.....	2 37	27 16
<i>Whitemarsh</i> —St. Thomas', Louisa Burcker's Box....	3 50	WYOMING.		
	704 90	<i>Laramie</i> —St. Matthew's.....	2 00	2 00
PITTSBURGH.		LEGACIES.		
<i>Blairsville</i> —St. Peter's S. S. Mis- Boxes.....	2 20	<i>N. Y., Ithaca</i> —Est. of Mrs. Char- lotte Glavor, per Hon. George D. Beers.....	100 00	
<i>Franklin</i> —St. John's.....	17 00	<i>Ohio, Cincinnati</i> —Est. of Stephen G. Brown.....	125 00	
<i>Freeport</i> —Trinity S. S. Miss'y Boxes.....	4 98	<i>N. Y. Greenpoint</i> —Est. of Mrs. M. Wood.....	21 00	
<i>Pittsburgh</i> —St. Andrew's, for Miss Fay's Boarding Sch'l of wl. \$50 for ed. of Wm. Brewer; \$15 from S. S., and \$25 from 5c. coll.....	90 00	<i>Conn., Watertown</i> —Est. of Chester Hard. ....	50 00	296 00
St. James', per A. C. M. Society.....	50 00	MISCELLANEOUS.		
	164 18	E. M. H., for Africa.....	1 00	
RHODE ISLAND.		E. J. B.....	2 50	
<i>Johnston</i> —St. Peter's.....	5 00	<i>England</i> —Mrs. Dawes.....	13 89	
<i>Newport</i> —Zion.....	20 00	<i>Italy, Rome</i> —Grace.....	63 33	80 72
<i>Providence</i> —Redeemer.....	10 00			
“ St. John's, for China.....	470 00			
“ Two little girls.....	6 00	Deduct amount acknowledged in June No. of SPIRIT OF MISSIONS from Litchfield, Ct., intended for Domestic Missions, and pd. over.		\$5336 20
	511 00	Amount previously acknowledged....		5326 20
		Total.....		59,827 38
				\$65,153

# Commission

OF

# Home Missions to Colored People.

---

JULY, 1870.

---

## COGITANDA.

WHILE we have much in our correspondence and intercourse with the Parochial Clergy, touching the necessary funds for the sustentation and enlargement of one department of the general missionary work of this Church, we occasionally listen to or read words which make us thoughtful and sad—words of excuse for themselves and their people—words of hesitancy and doubt, and sometimes (though *very rarely*) words—very *blunt* words—of impatient denial.

Of course, there are very many of the Clergy to whom we do not directly address ourselves—the Ministers of remote, new, struggling, missionary, and feeble congregations. Our intercourse has been mainly with established parishes and thriving congregations, who would ordinarily resent the epithets "*poor and needy*" as an insult, if applied to them. And the reply which we receive in a large proportion of instances—we shall not now say how large—is (often with most kind expressions), NO!

Our appeal in the name of the Church, acting in behalf, and by the command of her **LORD**, for perishing souls, is *denied*.

And what are the grounds of the denial? Poverty; necessary expenditures at home; multiplied calls for money; diocesan engagements; and occasionally we have intimations of doubts as to the wisdom of the operations of the Board of Missions.

These grounds of refusal to co-operate with the Church's instrumentality for carrying forward the work of her **MASTER**, we shall analyze and try hereafter. Meanwhile, we suggest for reflection the following QUESTIONS:

1. Where is the verse in the New Testament which allows *any member* of **CHRIST**'s mystical body to ignore the command: "Go preach the Gospel to every creature"?

2. Where is the verse in the Old Testament which contemplates *any* one of the people of the **Lord**, in that Dispensation, as free from the law of the tithe? From which—Jew or Christian—is the highest service demanded?
3. What is the only *enduring test* of discipleship in the Gospel of the Son of God?
4. What is the proper and safe *measure of the value* of the various gifts which men have now in possession?
5. By what *standard* will Christians be judged in the last day? and what will assuredly lead to their condemnation?

---



---

### NEWS FROM THE FIELD.

OUR letters from our missionaries and teachers for the last two months have been satisfactory and encouraging. We have been much struck by the hopeful and buoyant tone of most of them. It augurs well both for the workers and the work.

Miss Hesketh writes as follows from

#### WILMINGTON, NORTH CAROLINA.

"I have been intending for a week past to write to you, but have been unable to, until to-day. Besides the usual "May-day" celebrations of various kinds, the "Fifteenth Amendment" will also be celebrated here to-day.

To-night and to-morrow night also, the young people of our Church hold a "Festival," the proceeds to go toward the fund for the "New Church Building" now in contemplation. Again, in a few weeks, we hold a "Fair" or "Sale of Articles," the proceeds for the same purpose. We trust to raise a considerable sum in this way. We have on the way two bales of articles given us by our kind friends in Hartford and Taunton.

I must tell you too, that a week or two ago, I received a draft for \$50 from some unknown friend in Boston. Indeed, such a gift for our school made us very happy.

We have long wanted a musical instrument for our school room; but so many more *real necessities* have been needed, that we have hesitated to *ask or beg* for an organ or melodeon. This money, however, will give us a good start, and I hope to purchase the instrument in New York during the vacation. I told the children of the present I had received for them, and what I purposed doing with it. They were delighted. Several weeks ago, I received from the Rev. Mr. Williams, Rector of St. Matthew's Church, Brooklyn, N. Y., \$14, to be used in any way I thought

best. Half of it I paid the insurance bill with, and the rest helped towards putting our Chapel Organ in order, which was needed very much. The Organ there belongs to Mrs. Atkinson.

Our school goes on as usual, with no changes, but everything to encourage us. Kind letters from friends all over, and steady advancement on the part of the pupils.

Since commencing this letter I have stopped to examine a box of goods from our friends in Hartford, Ct. Really, they delighted our eyes and hearts. Even with this one box we can make a great display of good, useful, and pretty articles, which will bring us \$100 at the least. In the box is a very pretty present to our school,—an illumination of the motto "God bless our school," very nicely framed. This, we will lay over the outside sliding-doors, so that all can see it passing in."

Miss Dawson writes from

CHARLESTON.

"The change from our damp winter to this bright, lovely spring weather, is having a good effect upon us all. Both teachers and pupils have improved, I think, and begin the day's work with much pleasanter countenances, than those they lately wore.

I have now fifteen grown men and women who come regularly to be taught at night; towards the summer, I suppose that I shall be forced to stop this, but not until it becomes really a matter of necessity, as most of them pay me regularly, and, by this means, I am enabled to do more with my salary from the school for the benefit of those around me.

I trust that the good order we are now enjoying under our excellent Principal, may long continue.

The year has been a pleasant one to us. Mrs. Savage has worked very hard, but she has been repaid, by seeing the good effects of her labor, in the almost perfect order and wonderful obedience of the children.

Our school will now, I believe, compare with any other, favorably, and we are quite proud of it.

Miss Hicks thus writes from

NEWBERN, NORTH CAROLINA.

"All of my leisure time has been spent in visiting families who are living in one of the most wretched parts of our city.

"The miserable hovels seem swarming over with ragged, debased humanity. The heart is touched with commiseration at every step among the many sin-bound fellow-creatures who are there breathing out a living death.

Two of my scholars are living in this locality, and have been ill for several weeks. I go often to administer to their wants.

"There is a true missionary work to accomplish here, fraught with

great responsibilities, and as great difficulties. But the seed sown in faith cannot possibly be lost.

" My scholars are progressing finely. I have a large number of boys and girls who have been members of my school from the commencement of my teaching in this place. Most of them understand the fundamental rules of arithmetic well, and are very well advanced in geography. I have a lad in school who is more than ordinarily smart. He has, thus far, been present every day but two, since the beginning of the term. He is a good reader, has not missed a word this term in spelling or defining, understands all the rules of arithmetic thoroughly through fractions, and there are *few* who can surpass him in geography. He is also quite a grammarian. In fact, all of the scholars have done remarkably well. Despite the many trials at the beginning of our school, our blessings have so far exceeded them in number and power, that no tinge of discouragement can possibly shadow the gratitude which naturally arises from the retrospect of the six months' labor and their results. But for the future we need the same mercies which have been lavished upon us in the past, the same outpourings of Divine and human love, and for these we earnestly plead."

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from May 1st, 1870, to June 1st, 1870:

NEW HAMPSHIRE.			DIOCESE OF ALBANY.		
<i>Keene</i> —Rev. E. A. Renouf.....	\$10 00		<i>Potsdam</i> —Trinity Church .....	11 42	
" <i>Mrs. Renouf</i> .....	10 00	\$20 00	<i>Sandy Hill</i> —Trinity Church.....	5 00	16 42
MASSACHUSETTS.					
<i>Greenfield</i> —St. James' Church.....	22 83		LONG ISLAND.		
<i>Boston</i> —Emmanuel Church.....	265 82		<i>Brooklyn</i> —Church of our Saviour, thro' Am. Miss. So... 100 00	100 00	
" St. Paul's Church.....	13 00				
<i>North Adams</i> —Rev. A. B. J.....	6 66		WESTERN NEW YORK.		
<i>Springfield</i> —Christ .....	27 00	335 31	<i>Bath</i> —S .....	5 00	5 00
CONNECTICUT.					
<i>Oxford</i> —St. Peter's.....	5 00		NEW JERSEY.		
<i>New Haven</i> —Miss S. B. Harrison, for Miss Kenedy.....	50 00		<i>Ridgewood</i> —Christ Church.....	25 00	25 00
" Miss F. H. Butler, C. O. Asylum.....	10 00		PENNSYLVANIA.		
<i>Watertown</i> —Christ Church, Legacy of Chester Hard....	50 00		<i>Harrisburg</i> —Rev. B. V. Berghaus.....	5 00	
<i>Stratford</i> —Christ Church.....	10 00		<i>Lower Merion</i> —Church of the Re- deemer .....	10 00	15 00
<i>Norwalk</i> —St. Paul's Church.....	40 00		OHIO.		
<i>Norwich</i> —A. fiend.....	5 00		<i>Columbus</i> —Trinity Church.....	56 00	
<i>Bridgewater</i> —St. Mark's Church.....	4 50		<i>Cleveland</i> —St. Paul's Church.....	25 00	
<i>Norwich</i> —Christ Church.....	69 12		<i>Urbana</i> —Church of the Epiphany.....	3 07	84 07
<i>Westport</i> —Christ Church.....	20 00	263 62	ILLINOIS.		
NEW YORK.					
<i>New York</i> —St. Bartholomew's Ch. ....	221 50		<i>Quincy</i> —Q.....	10 00	
" Quarterly instalment of B.....	25 00		<i>Jacksonville</i> —Trinity Church.....	9 57	19 57
" S. B. D.....	1 00		MISSOURI.		
" St. Mark's Church.....	67 50		<i>Monroe</i> —St. Jude's Church.....	6 00	6 00
" St. Philip's Church.....	16 00		WYOMING.		
" St. Thomas' Church.....	71 10		<i>Ft. Laramie</i> —St. Matthew's Ch... ..	1 00	1 00
<i>Saugerties</i> —Trinity Church.....	16 00	418 10	Amount previously acknowledged....		
CENTRAL NEW YORK.					
<i>Oxford</i> —Family Miss. Box.....	10 00	10 00	Total.....		\$12,084 47

SUPPLIES.—One Barrel of clothing, from a lady of South Norwalk, Ct., valued at \$25.